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**Theological School**

**IN CAMBRIDGE.**

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**The Bequest of**  
**CONVERS FRANCIS, D.D.**







*E. Francis*

*E. Francis -*  
*1815-*





A COMPENDIOUS  
**HEBREW LEXICON,**  
ADAPTED TO THE  
**ENGLISH LANGUAGE,**  
AND COMPOSED UPON  
*A NEW AND COMMODIOUS PLAN;*

TO WHICH IS ANNEXED  
A BRIEF ACCOUNT OF THE CONSTRUCTION AND RATIO-  
NALE OF THE HEBREW TONGUE.

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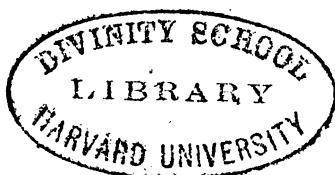
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## PREFACE

EXPLAINING THE PLAN AND USE OF THE

## LEXICON.

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THE late learned Doctor *Taylor*, in the Preface to his Concordance, very judiciously remarks, that, “In other Lexicons, the conjugates and derivatives of Hebrew words are not to be found, but under their proper roots ; and therefore, before a man can readily use his lexicon, he must be well acquainted with the several structures and variations of Hebrew words : that is to say, he must be a considerable proficient in the language. This must needs be a great embarrassment to the learner. And though there are rules for finding the roots ; they are so tedious, and oblige one to spend so much time in turning over the lexicon, that it is very disgusting and discouraging.”

The reason why the method of investigating the root is so tedious and discouraging is, because a vast number of the Hebrew roots frequently lose, drop, or change some of their radical letters in their formation ; particularly the first radicals ך and ך, the second radicals ך and ך, and the third radical ך, as also the second radical doubled. So that when, upon the removal of the serviles, there are but *two* radicals remaining, which happens *very frequently*, there may be occasion for making seven or eight trials, ere the learner succeeds in finding the root he wants : for, according to the construction of the Hebrew, it is in some measure uncer-



he has visibly before him in the Hebrew Bible. And to prevent all confusion, I have kept the several roots distinct from each other, in the same paragraph, by a short line between them, and arranged them as much as could be convenient, in the same uniform order: placing first, the two permanent letters, if they by themselves make a root; then, the root wherein the second radical is doubled; next, where the third radical is ה; after that the root or roots, in which the ו or י are inserted as the second radical; and placing such roots last as are completed by prefixing י or נ or א: for instance, under those two permanent letters כל, where there are no less than eight roots thrown together, they are placed in the following order; כלל, כול, כרה, כלל, כיל, נכל, אכל, and כלל.

As the quiescent and defective verbs are associated together in this manner, the learner will easily conclude that he may, in using this lexicon, for the most part, cast aside as if servile, the third radical ה, the second radicals ו and י, and the radicals י and נ; and look into the lexicon only for the two permanent radicals. However, in all cases without exception, he may turn to the lexicon for those letters, which remain after the removal of the serviles, and he will either find, or be immediately directed to the root; there being sufficient notice taken of each root in its proper alphabetical place, to answer this end. In what cases the first radicals ו and נ may be deemed permanent, will be seen at the head of these two letters in the lexicon.

Sometimes it appears that only one radical remains, the root being doubly imperfect; in this case, it is so ordered, that the learner may only suppose an ה after it to be the other, and look into the lexicon accordingly; and if that does not answer, he may take the next letter that is visible in the word, and account that the other, and so he will be directed to the root.



To complete this scheme, not only the several roots which have the same permanent radicals are thus assorted together, but also where the first radical **N**, or any other letter is occasionally dropped, changed, or transposed; and wherever the Heemantic letters **N**, **Q**, or **T** are prefixed to an *imperfect* root, (in which case only they may be easily mistaken for radical letters) I have taken notice thereof in the proper places. In a word, this lexicon is so contrived, that, upon the removal of manifest serviles, the learner will, upon consulting it, immediately find the root he wants, or be directed to it; and not only so, but with this advantage, that he will see it in company with those other roots, which have the same constituent, permanent radicals; whereby he may judge for himself, to which of those several roots, the word he seeks for does, or may, most properly belong.

I cannot but think likewise, that this association of roots may not only answer the above end, of making the investigation easy; but some other valuable purposes, which will be useful as well to the Latin scholar, as to the English learner. For it often appears, that several of these associated roots are manifestly and allowedly the same; and others of them have significations so nearly allied to each other, that they are easily reducible to the same radical idea.

Mr. *Parkhurst* has in his lexicon evidently demonstrated this in many instances, and has with much labour and ingenuity, and not without good success, joined several of them into one root, assigning one common radical idea to them. But I have rather chosen for the most part, to leave this to the judgment of others, giving hereby the judicious an opportunity to compare, adjust, connect, or distinguish them, as they shall see best.

This lexicon contains the several Hebrew roots, and

the respective derivatives under each (proper names excepted) with their significations : while the *primitive* or *radical* idea, which is the proper clue for understanding the language, is printed in *italics* for the sake of distinction and emphasis : and brief hints are interspersed to show how the radical idea is preserved through the various significations or applications of the root. If these explications are not in all instances so satisfactory as could be wished, I can only say, they are the best I could find and collect from the several authors I have consulted.

But I am far from thinking that this language has been sufficiently studied to investigate and ascertain in all cases, the natural idea of a root, or to explain the true connexion of its several significations with its primitive idea. And therefore, where different authors are differently minded, and I could not find out from any of them such an account of the connexions as appeared in some measure easy, natural, or satisfactory, I have freely mentioned the connexion as uncertain.

And being desirous to conduct the whole with proper impartiality, I have not attempted to impose any thoughts of my own upon others ; choosing rather to leave such things as are dubitable to their own determination ; and to furnish them, as much as possible, in so narrow a compass, with materials for forming a judgment for themselves.

For this reason, there are interspersed many quotations, all referring to the numbers of the chapters and verses as they stand in the English Bible. Where the places, in which a word is found are numerous, and so the sense sufficiently ascertained, I have made *no* quotations at all : but where there are *few*, and the meaning given may therefore admit of a doubt, I have produced *all* the places where the word is found in the

sense which immediately precedes it : that the studious learner may have an opportunity to judge for himself in such dubious cases, by turning to the passages quoted.

These are conveniences which I have long wished for, even when learning the language myself, but could never obtain them ; nor ever hear of any lexicon or concordance whatever, that afforded such desirable helps.

Though I am not conscious of any omissions ; yet, considering how much the usual lexicons must have been turned over backward and forward to accomplish this scheme, it would rather be a wonder, if there be found no mistake or oversight ; notwithstanding all the care that has been taken.

I have long thought that no good or valid reason can be offered, why an Englishman, as such, should not be as well accommodated for learning the Hebrew language, as the Latin scholar : since the contents of the Hebrew Bible are equally interesting to both ; and the Hebrew idiom is as well suited to the English as to the Latin. This consideration has induced me to compose and publish such a commodious and compendious lexicon, whereby the language may be learned with the greatest facility and expedition, at a small expense ; and I have done it in such a way, that even those who learn it by the medium of the Latin tongue, may be assisted by this lexicon, especially in investigating the root, as much as those for whose use it is primarily intended : for, in this respect, the present lexicon may be considered and used as a supplement to all others, whether in English or Latin : and so be a means of furthering the knowledge of the holy scriptures, which are able to make us wise unto salvation, through faith which is in Christ Jesus.

SAMUEL PIKE.

*Huxton-Square, 1766.*

A COMPENDIOUS  
HEBREW LEXICON.

אב

- אב** *Father*, אבות fathers—אבב *verdure*, אביב *Abib*, the month when corn was eared : green ears of corn, Lev. ii. 14. in the ear, Exod. ix. 31. אבב greenness, Job viii. 12. green fruits, Cant. vi. 11.—אבה to *desire*, consent, be willing, אביון poor and needy, desirous of supply, אביונה *desire*, Eccl. xii. 5. אביו sorrow, which is attended with desire of relief, Prov. xxiii. 29.—אוב, אוב a familiar spirit ; one that has a familiar spirit, who could make his belly *swell like a bottle*, so pretending to give prophetic answers by a familiar spirit, which was supposed to speak from the lower part of the swollen body, אבות bottles or bags made of skin, Job xxxii. 19.—איב to be an *enemy*, Exod. xxiii. 22. איב, איב an enemy, איבת enmity—יאב *long for*, Psal. cxix. 131. אבד to *perish*, destroy, אבדה a thing perished or lost, אבדון destruction.
- אבה the *point*, or terror of a sword, Ezek. xxi. 15. אבטח *melons*, Numb. xi. 5.
- אבה *mount up*, or *be dissipated*, Isa. ix. 13.
- אבל to *mourn*, mourning : a particle of serious or sorrowful assertion, but, yet, verily. אובל, אובל a river, &c. from יבל in בל.
- אבן a *stone*, weight : a stool, seat, or frame made of stone, Exod. i. 16. Jer. xviii. 3.
- אבנט a *belt* or *girdle*.
- אבעבע blains, from בעע.
- אבס to *fat cattle* or *fowls*, אבוס stalled, Prov. xv. 17. fattened, 1 Kings iv. 23. a stall or crib where they are fat-

ted, Job xxxix. 9. Prov. xiv. 4. Isa. i. 3. **מאבס** a storehouse or magazine of provisions, Jer. l. 26.

**אבק** to *wrestle so as to raise dust*, Gen. xxxii. 24, 25. dust, powder.

**אבר**, **אביר** *strong*, mighty, valiant : a strong bull, Jer.

l. 11. **אבר** a wing, wherein lies the strength of a fowl to fly, Job xxxix. 26. **אברך**, Gen. xli. 43. See **ברך**.

**אנר** a *bunch or bundle*, Exod. xii. 22. Isa. lviii. 6. a troop or band of men, 2 Sam. ii. 25. Amos ix. 6.

Radical idea is a *collection*.

**אנן** a *nut*, walnut, Cant. vi. 11.

**אנל** a *drop*, Job xxxviii. 28.

**אנס** a *lake or pool of standing water* : a chaldron holding water like a lake, Job xli. 20. a rush or reed growing in such a place : a hook bent like the top of a rush, Job xli. 2.

**אנן** a *cup*, bason, or goblet, Exod. xxiv. 6. Cant. vii. 2. Isa. xxii. 24.

**אנף** the *wing or band* of an army.

**אנר** to *gather or carry in* corn or fruit, Deut. xxviii. 39.

Prov. vi. 8. x. 5.—**אנרת** a letter carrying intelligence.

**אנרת** a piece of coin, probably the same with the *Gerah* **גר**, 1 Sam. ii. 36. See **גר**.

**אנרמל** a *charger or bason*, Ezra i. 9.

**אד** a *mist or vapour*, Gen. ii. 6. Job xxxvi. 27.—**אוד** a fire-brand, Isa. vii. 4. Amos iv. 11. Zech. iii. 2.

**אדות**, **אודת** *because of*, *concerning*—**איר** a *heavy calamity*, destruction.

**אדב** to *grieve or torment*, 1 Sam. ii. 33.

**אדם** to be *ruddy*, died red : a sardius or ruby : Adam, man : **אדמה** the ground or earth whence man was taken, **אדמוני**, **אדמדם** reddish.

**אדן** a base or socket, which *sustains* whatever rests upon it. **אדון**, **אדני**, **אדני** a master, a lord, a sustainer.

**אדר** to be *magnificent, famous, illustrious* and the like. **אדיר** mighty, famous, noble, excellent, &c. **אדרת**, **אדרת** magnificence, glory. **אדרת** a mantle or robe of distinction and majesty. **אדר** *Adar*, the twelfth month to the Jews, answering to part of February and March, famous for the grand event mentioned Esther ix. 1.

אָרדן a *drum*, Ezra viii. 27. 1 Chron. xxix. 7. worth  
about twenty-five shillings.

**אהה** a natural expression of sorrow, *ah*, alas.

מאהב, *love*, אהב, *lovely*, נאהב, *to love*, אהב, *lover*.

**אהל** a *tent*, pavilion, or moveable habitation : to pitch or remove the tent. **אֶהָלִים** aloes, an Indian aromatic tree, with branches or leaves shadowing like a tent, Numb. xxiv. 6. Psal. xlv. 8. Prov. vii. 17. Cant. iv. 14.

א a particle implying *choice*, or, either, whether, if, and the like—אוה to *choose*, desire, long, lust after, אוה, אוה, אוה desire, lust, אוה, אוה utmost bounds, rather desirable productions, Gen. xlix. 26. נאה desirable, comely, נאות pastures, pleasant places, habitations—אי a natural exclamation in grief or distress, *wo*, alas.

Look for אור, אור, אור &c. leaving out the middle י.  
 אור *Hyssop*; an herb of bitter taste, which grew in  
 great plenty on the mountains near Jerusalem.

אֵל to be gone, Deut. xxxii. 36. Prov. xx. 14. spent, 1 Sam. ix. 7. fail, Job xxv. 11. מֵאוֹל going to and fro, Ezek. xxvii. 19. הָאֵל for הָאֵלִי gaddest thou about, Jer. ii. 36.

וְאָזְנוֹ to give *ear*, to hearken : the ear, מִשְׁכָּלִים balances, or a pair of scales which hang like the two ears (וְאָזְנוֹ weapon or girdle, Deut. xxiii. 13. from וְאָזְנוֹ).

𐤐𐤏𐤍 to chain or manicle, Jer. xl. 1, 4.

אָר to *gird*; אָר a girdle.

אָ a natural expression of grief, *ab*, Ezek. vi. 11. xxi. 15. and אָה a particle expressing gladness, *aha*, *ah ah*—אָהי O that, compounded of אָה alas and י to me, 2 Kings v. 3. Psal. cxix. 5.—אָהים, אָהים doleful creatures, or the grievous yellings of wild beasts, Isa. xlii. 21.—אָה to consociate: אָה a brother, אָהת a sister, אָהת brotherhood, Zech. xi. 14. אָה a hearth or grate, where fuel is thrown together to be burned, Jer. xxxvi. 22, 23.—אָהי a flag, from whence many brothers, as it were, spring from one root or stock, Job viii. 11. a meadow

or marshy place where flags grow, Gen. xli. 2, 18.  
(חור a declaration from חור).

אֶחָד, feminine אֶחָד *one, each one, any, first, once.*

לָקַח, to *take*, lay hold of, possess, אֲדָמָה a possession.

אחל *O that*, 2 Kings v. 3. Psal. cxix 5. See אח.

**אָר** *after, behind, afterwards, another*: to come after, tarry, defer, delay, **אַרוֹר** backward, behind, hinder part, **אַחֲרוֹן** latter, last, future, hindmost, afterward, **אַחֲרִית** backward, back again, **אַחֲרֵית** last, latter end.

אחשדרפן a lieutenant, or *Persian nobleman*, Esther iii. 12,  
viii. 9. ix. 3. Ezra viii. 36.

**אֲחֻשֵׁרִי** a Persian word for *mules*, Esther viii. 10, 14.

**אִתָּהּ** the feminine of **אִתְּךָ** *one*.

נָחֵם, נָחַם, נִחַם *gently, softly*, Gen. xxxiii 14. 2 Sam. xviii. 5. 1 Kings xxi. 27. Isa. viii. 6. נִחְמֵם charmers, alluding to their soft manner, Isa. xix. 3.

708 a *bramble* or thorn, Judg. ix. 14, 15. Psal. lviii. 9.

**DOOR** to shut or stop the lips or ears, Prov. xvii. 28. xxi. 13. Psal. lviii. 4. Isa. xxxiii. 15. narrow or closed, when applied to windows, 1 Kings vi. 4. Ezek. xl. 16. xli. 16, 26.

לִטְוֹ *fine linen yarn*, Prov. vii. 16.

to shut, Psal. lxxix. 15. left-handed, or *shut* of the right hand, Judg. iii. 15. xx. 16.

אֵי, *where, whence* : an island or distant country, to find which we must ask where it is. חַיִּים wild beasts of the islands, jackalls, Isa xiii. 22. (אֵי for אֵיִי wo, Eccl iv. 10. x. 6.)—אֵיִי a vulture or kite : 'tis a bird of the hawk kind, called by the English, a *merlin*. Lev. xi. 14. Dent. xiv. 13. Job xxviii. 7.

Look for א, ל, א, א, &c. leaving out the middle '.

א a particle denoting *earnestness*, surely, nevertheless,  
but, only, &c.—אך איככה, איכה, איך *how*, where.

**אכזר** *cruel*. See **אכזרי**.

אכלה, אכיל, אכל to eat, feed, devour, consume, אכל meat, food, fuel, אכלה a knife, Prov. xxx. 14.

**כן** *certainly, surely, verily, &c.*

אכף to crave or *urge*, Prov. xvi. 26. (אכף for כף hand, Job xxxiii. 7.

אכר a *husbandman*, plowman ; perhaps from כרה to dig. אל before nouns &c. means the same as ל prefix, *to*, *unto*, &c. but before verbs in the future tense, it is the same as לא *not* : hence אליל a thing of no value, an idol, אלול *Elul*, Neh. vi. 15. a month falling in our August and September, when nothing remained in the field. אליו wo, Job x. 15. Micah vii. 1. it is as much as to say, I shall come to nought. אלי lament, Joel i. 8.—אלה or אל as a pronoun means *these*.—אלה as a verb to *adjure*, swear, curse ; an oath or curse, הלה a curse, Lam. iii. 65. אלה God, perhaps a title of Christ, who was to be made a curse for us, אלהי God, Gods ; perhaps originally meaning the divine three mutually engaged in covenant for our redemption : or these two words may be divine names, as meaning him or them by whom we are to swear, and to whose curse we are subjected in case of perjury. אליה the rump of a sheep, a part peculiarly devoted to God and consumed by fire, Exod. xxix. 22. Lev. iii. 9. vii. 3. viii. 25. ix. 19.—אלו *yea though*, Eccl. vi. 6. but if, Esther vii. 4.—אולי an adverb of *uncertainty*, peradventure, if so be, &c. אויל a fool acting uncertainly, rashly, or unadvisedly, אולת folly—איל *strength*, power, a mighty one : a post, or some strong principal part of a building : a strong horned animal, a ram, hart, hind, איל, אלו, אלה a strong oak, אול, Psal. lxxiii. 4. אילות, Psal. xxii. 19. strength. לאל in the power of, Gen. xxxi. 29 Deut, xxviii. 32. Neh. v. 5. Prov. iii. 27. Micah ii. 1. אל mighty God—אל, הואיל to *resolve upon*, attempt, begin, be pleased to, be content. גאל, גואל to be resolute, obstinate and foolish, Numb. xii. 11. Isa. xix. 13. Jer. v. 4. to dote, Jer. l. 36.

אלגבש great hail-stones, Ezek. xiii. 11, 13. xxxviii. 22. אלגום *algum* or *almug* tree, a species of the cedar, 1 Kings x. 11, 12. 2 Chron. ii. 8. ix. 10, 11.



**אל** to be filthy or *putrid*, Job xv. 16. Psal. xiv. 3. **חל** 3. **נאל** to tie or bind ; **אלמ**, **אלמ**, a sheaf. **אל** to be dumb or tongue tied. **אלמני** from **אל** mute, and **ני** I. I am mute, a fictitious word used for a person or place without mentioning the name, such a one, Ruth iv. 1. such and such, 1 Sam. xxi. 2. 2 Kings vi. 8. **אול**, **איל** an arch or porch, bound to the building, **אל** but, truly ; being placed at the beginning, and so the porch of a sentence—**אלכן** forsaken or widowed ; perhaps from **אל** *not*, and **מנה** a *part*, what *has lost a part*, a widow, desolate, **אלמן**, **אלמנה** widowhood.

**אלון** a plain, or *grove of oaks*.

**אלפ** a thousand, the *chief* number ; bring forth thousands, Psal. cxliv 13. an ox, the chief of cattle : a duke, governor, guide : teach, Job xv. 5. xxxii. 33. xxxv. 11. learn, Prov. xxii. 25.

**אלץ** *urge*, Judg. xvi. 16.

**אם** to *sustain*, **אמות** posts or pillars, Isa. vi. 4.—**אם** a conditional particle, if, since ; intimating the supposition on which the truth of a proposition stands or is sustained—**אם** a *mother* as supporting the child in her womb or arms—**אם**, **לאם** a *family* or people sprung from one common mother—**אמה** a *maid servant* or female slave, not unlike our English word *porter* or *drudge*—**אמה** a *cubit*, the length of the arm which supports a man reclining, reaching from the end of his middle finger to the elbow, being near twenty-two inches.—**איים** *terrible*, **אימה** terror, death, fear, **אימים**, **איים** terrors : giants, Deut. ii. 11. idols, Jer. l. 38.

**אמל** to be *weak*, **אכלל** to languish, feeble.

**אמן** to be *firm*, *stable*, *trusty* ; be verified or established. **אמן** believe, **אמן** faithful, **אמנה** truth, faith, faithfulness, set office or trust, 1 Chron. ix. 26, 31. 2 Chron. xxxi. 15.—**אמנות** stable pillars, 2 Kings xviii. 16. **אמן**, **אמנה** indeed, surely, **אמת** truth, **אמן** Amen, so be it : a skilful trusty workman, Cant. vii. 1. to bring up children upon the foot of fidelity by nurses ; nurse-

ing father, אָמִן a nurse (מִן multitude from אָמִן).  
Jer. xli. 25. lii. 15.)

אָמִן to be *strong, courageous*, to make strong, fortify,  
strengthen, אָמִן strong, אָמִץ strength, Zech. xii. 5.  
— אָמִץ forces, Job xxxvi. 19. — אָמִן bay, the co-  
lour of horses, Zech. vi. 3, 7. connexion uncertain.

אָמִר to *say, speak*, think, command, appoint, promise,  
purpose, and the like, אָמִר, אָמִרָה word, saying, אָמִר  
commandment or decree, אָמִר to avouch, אָמִר  
boast one's self—אָמִר the highest branch of a tree, Isa.  
xvii. 6, 9. connexion with the root uncertain.

אָמִש yesternight, *lately*, Gen. xix. 34. xxxi. 29, 42. 2  
Kings ix. 26. Job xxx. 3.

אָמִן truth, from אָמִן.

אָנִי, אָנִי *where, whither*, אָנִי וְאָנִי any whither, 1 Kings ii.  
36, 42. 2 Kings v. 25. אָנִי עַד אָנִי how long—אָנִי to *lament*  
or mourn, Isa. iii. 26. xix. 8. to happen as an occasion  
of sorrow; translated to deliver or cause to come, Ex.  
xxi. 13. happen or befall, Psal. xci. 10. Prov. xii. 21.  
to seek a quarrel, 2 Kings v. 7. — אָנִי, אָנִי heav-  
iness or mourning, sorrow or lamentation, Isa. xxix. 2.  
Lam. ii. 5. אָנִי an occasion, Judges xiv. 4. Jer. ii.  
24. אָנִי to complain, Numb. xi. 1. Lam. iii. 39. אָנִי,  
אָנִי sorrow, mourning, Gen. xxxv. 18. Deut. xxvi. 14.  
אָנִי mourners, Hos. ix. 4. — אָנִי *iniquity*; vanity,  
trouble, with respect to the nature and consequences  
of sin, especially *idolatry*; an idol, Isa. lxvi. 3. אָנִי  
lies or vanities, Ezek. xxiv. 12. אָנִי unjust men,  
Prov. xi. 7. (אָנִי strength, substance, &c. perhaps put  
for אָנִי as it means the same)—אָנִי no, *not*, none, noth-  
ing, without—אָנִי, אָנִי I pray or beseech thee—אָנִי  
a *ship* or navy—אָנִי, אָנִי a pronoun of the first  
person singular, *I*, me: אָנִי, אָנִי plural, *we*, us.

אָנִי to *sigh* or groan, אָנִי a sigh or groan.

אָנִי *plumb-line*, Amos vii. 7, 8.

אָנִי *compel*, Esther i. 8.

אָנִי to *blow hard in the nostrils*, to be angry, אָנִי anger,  
nostrils, face—אָנִי a heron or hawk, a furious bird,  
Lev. xi. 19. Deut. xiv. 18.

אָנִי to *cry out in distress*, אָנִי a crying out; a ferret or

lizzard, so called from its bitter cry, Lev. xi. 30.

אָנשׁ to be sick unto death, אָנוּשׁ incurable : a mortal man, נְשִׁיִּים women, wives.

אָסוֹךְ a pot of oil, from סוֹךְ.

אָסוֹ a barn, or storehouse, Deut. xxviii. 8. Prov. iii. 10.

אָסוֹן mischief which occasions death, Gen. xlii. 4. 38. xliv. 29. Exod. xxi. 22, 23.

אָסַף to gather, to take or bring in, assemble, gather in, take away ; (to consume, taking its sense from סוֹף)

מֵאָסָף rereward, Numb x 25. אָסִיף in-gathering, אִסְפִּיּוֹת assemblies, אִסְפָּסִיּוֹת mixt multitude collected, Numb. xi. 4.

אָסַר to bind with chains or by a vow : to imprison, to harness a chariot ; to set an army in array : a bond,

אָסִיר a prisoner : מִסְרַת מוֹסֵר a bond, dropping the א. אַיְ also, yea, &c. כִּי אַף כִּי how much more or less, (אָנִי anger, nostrils, from אָנַף).

אָפַק to encompass—אָפַח to bake, אָפַח, אָפַח, אָפַח a baker, תְּכֵינִים baken pieces, Levit. vi. 21.—אָיֶפַח, אָיֶפַח.

אָפַח an ephab, a measure containing seven gallons two quarts and a half pint, wine measure—אָפּוֹ, אָפּוֹ, אָיֶפּוֹ, אָיֶפּוֹ ; where, now, here, compounded of אֵי where, and פֹּה here.

אָפַק to gird or bind on a garment, Exod. xxix. 5. Lev. viii. 7. אָפֹד, אָפֹד, אָפֹד the ephod, a curious outward garment belonging to the high priest ; an idolatrous ornament, Isa. xxx. 22.

אָפַז Uphaz. See פֶּז.

אָפֵל dark, darkness, אָפֵל, אָפֵל, אָפֵל thickest darkness, the divine name יְהוָה being annexed, Jer ii. 31.

אָפֵל not grown up, hidden or concealed in darkness, Exod. ix. 32.

אָפֵן, אָפֵן a wheel.

אָפַס to fail, cease to be, an end or extremity, defect, nought ; except, save, nevertheless, but only, none besides : ancles or the extremities of the feet, Ezek. xlvii. 3.

אָפַס a viper ; translated nought in Isa. xli. 24. but the margin renders it there a viper.

אָפַס to hold in by force, or keep within bounds, as a channel

keeps in water ; to retain, restrain, refrain ; to force one's self, 1 Sam. xiii. 12. אַפִּיקִים mighty i. e. men of courage, retaining firmness of mind, Job xii. 21. אַפִּיק a channel, river, stream, אַפִּיקִי strong pieces, rather channels, Job xl. 18. נֶאֱדָה אַפִּיקִי כִנְנִים rendered, his scales are his pride ; read rather, his pride, meaning perhaps his scales, are the cavities of shields, Job xli.

15.

אֶפֶר *ashes*, אֹפִיר *Ophir*. כֶּרֶם אֶפְרִיִן see כֶּרֶם.

אָץ to be *straitened*, *press*, or *basten* ; אָץ narrow, Josh. xvii. 15. hasty, Prov. xxi. 5. xxix. 20.

אֶצֶל *besides*, by ; to reserve or lay by. אֶצֶל arm-pit, אֶצֶל great, viz. cubits ; rather, reaching to the arm-holes, Ezek. xli. 8. אֶצֶלִים nobles or select ones, Exod. xxiv. 11. Isa. xli. 9.

אֶצֶר to *treasure* or *store up*, אֶצֶר a treasure, or treasury. אֶקו *wild goat*, Deut. xiv. 5.

אָרַר to *curse*, מֵאָרָה cursing or a curse—אָרָה to pluck or *tear off* in order to eat or devour, Psal. lxxx. 12. Cant. v. 1. set on fire or *tear off*, Isa. xxvii. 11. אֲרִיֹת, אֲרִיֹת stalls, אֲרֵת herbs, 2 Kings iv. 39. Isa. xxvi. 19. אֲרִי, אֲרִיֹן a lion, the chief of tearing beasts, אֲרֵל, אֲרֵל lion of God, lion-like—אֲרֵל to *shine*, enlighten, light, אֲרֵל a light or luminary, מֵאָרָה a den open to the light, Isa. xi. 8.—יָאֵר a river, כִּי־יָאֵר as the flood, Amos viii. 8.

אָרַב to *lie in wait* or ambush, מֵאָרָב ambushments, אָרַב אֲרָבָה, a den, lurking place, window or opening : chimney, Hos. xiii. 3. אֲרָבוֹת spoils taken by such means, Isa. xxv. 11. (אֲרָבָה a locust or grasshopper, an insect which increases prodigiously ; from אָרַב to multiply.)

אָרַג to *weave* ; a weaver : a weaver's shuttle or beam, Judg. xvi. 14. Job vii. 6.

אָרָנָה a *coffer*, 1 Sam. vi. 8, 11, 15,

אָרָנָה אֲרָנָה *purple*.

אָרָז *cedar*.

אָרָח to *travel*, a way or path ; a wayfaring man, אֲרָחוֹת travelling companies, Isa. xxi. 13. אֲרָחָה provision for a journey, an allowance.

**אָר** *long*, length, to prolong, tarry. **אַרְכָּה, אַרְכֹּךְ** health, which is the prolongation of life.

**אַרְשֵׁן** a palace.

**אַרְן, אָרֹן** an ark or chest: an ash, Isa. xliv. 14. connexion uncertain.

**אַרְנָבָה** the hare, Lev. xi. 6. Deut. xiv. 7.

**אַרְץ** the earth, land, ground, country.

**אַרֵּשׁ** to espouse or betroth, **אַרְשָׁה** a request, Psal. xxii. 2.

**אַש** fire, **אַשָׁה** offering made by fire—**אַשֵׁשׁ, אֵשִׁישׁ**, Isa. xvi. 7. **אַשִׁיּוֹת**, Jer. i. 15. foundations.—**אַשִׁיּוֹר** a flagon.

—**אִישׁ** a man or husband, **אִשָּׁה** a woman or wife, **אִרְאִישׁ** to shew yourselves men, Isa. xli. 8.—**אִישׁוֹן** blackness; see **אִשׁוֹן**.—**אִשׁוֹ** cause to despair, Eccl. ii. 20. **אִשׁוֹ** despair, 1 Sam. xxvii. 1. desperate. Job vi. 26. there is no hope, Isa. lvii. 10. Jer. ii. 25. xviii. 12.

**אַשְׁדּוּ** a stream or spring, Numb. xxi. 15. Deut. iv. 49. Josh. x. 40. xii. 8.

**אַשְׁמֹת** the stones or tessellated; Lev. xxi. 20.

**אַשְׁל** a grove, Gen. xxi. 33. a tree, 1 Sam. xxiii. 6. xxxi. 13.

**אַשְׁמָה** to be guilty, punish, destroy, make desolate; trespass, trespass offering, **אַשְׁמָה** the same (**אַשְׁמָה** a desolate place, Isa. lix. 10. from **אַשְׁמָה**):

**אַשְׁמָה** blackness, Prov. vii. 9. obscure, Prov. xx. 20. the blackness, fight or pupil of the eye, Deut. xxxiii. 10. Psal. xvii. 8. Prov. vii. 2.

**אַשְׁפָּה** a quiver or case of arrows—**אַשְׁפָּה** a Chaldee word for an astrologer, Dan. i. 20. ii. 2.—**אַשְׁפּוֹרָה** dung, dunghill, the root is **אַשְׁפָּר**.

**אַשְׁרֵי** to go forward or proceed, Prov. iv. 14. ix. 6. to lead on, to be or be called successful, happy or blessed: the pronoun relative, which, who, whose, &c. whereby we proceed from one part of a sentence to the succeeding: **אַשְׁרֵי** steps, blessednesses, or successes, **אַשְׁרָה** a grove usually planted by the altars or temples of idols, where the idolaters used to seek for happiness or success, (**אַשְׁרָה** relieve or righten, put for **אַשְׁרָה**, Isa. i. 17. **אַשְׁרָה** some kind of tree, so called from its thriving, flourishing or perpetual viridity; translated the box-tree, Isa. xli. 19. lx. 13.

את, as a particle, *the, with, &c.*—as a pronoun; אתה, את *thou*—את as a noun, *a coulter or plough-share*, 1 Sam. xiii. 20, 21. Isa. ii. 4. Joel iii. 10. Micah iv. 3.—as a verb אתה, אתה to come or *approach*, אתיות things to come, חתיו brought, Isa. xxi. 14. come, Jer. xii. 9. יתא he came, Deut. xxxiii. 21. אירון an entrance, Ezek. xl. 15. אית, את a sign, ensign, mark, token—את to *consent*, Gen. xxxiv. 15, 22, 23. יאתה acquiescence or submission, Jer. x. 7.

אתן, אתון a *she-ass*—אתניס a month falling in a part of September and of October, 1 Kings viii. 2.—איתן strong, hard, strength—אתנה, אתנן reward or hire; see under תן.

תק in נתק, אתיק a gallery, תק

אתר a spie, תור

## ב

בוא to come or go in, enter, רביא to bring or carry in, רביאה, רביא entry, going in, or coming in, revenue; increase, income, fruit—נבא to *prophecy*, נביא a prophet, נביאה a prophetess, נבואה a prophecy.

באר to open, explain, to declare: an opening in the earth, a well or pit.

באש to stink or putrify: a stink or stench, באשה cockle, Job xxxi. 40. some noisome weed. באש wild grapes, Isa. v. 2, 4.

בוב, בבוב hollow, vain, בבח, בח the black, hollow, or pupil of the eye, Zech. ii. 8. Psal. xvii. 8. Lam. ii. 18.—יבב cried, Judges v. 28.

בנ meat, Dan. i. 5, 8, 13, 15, 16. xi. 26. spoil or meat, Ezek. xxv. 7.

בגר deal treacherously; a cloak, garment, בגרה treacherous.

בד single; alone, only, solitary, לבד besides, by himself alone,—בד linen, made of flax; which through the length of the stem is separated into single threads—בדים single staves or branches—בדא to invent or devise of *himself*, 1 Kings xii. 33. Neh. vi. 8. בדים lies, liars.

**בדל** to *separate*; a Piece, Amos iii. 12. **ברזל** tin, a separating metal.

**בדלה** Bdellium, Gen. ii. 12, Numb. xi. 7. Parkhurst says, it is a *pearl* naturally hard, white and *smooth*, produced in a fish called a pearl-oyster, and derives its name from **בד** *singular*, or **בדל** to *divide*, and **לה** *smooth*; but Taylor counts it a white, transparent, oily gum, from a tree, about the size of an olive.

**ברק** to *repair*, 2 Chron. xxxiv. 10 a crack, or breach in a building.

**בהו** *emptiness*; Isa. xxxiv. 11. void, Gen. i. 2. Jer. iv. 23.

**בזח** red marble, or *porphyry*, Esth. i. 6.

**בהל** to be troubled, or *suddenly seized* with fear, to be rash or hasty, **בהלה** trouble, terror.

**בהם**, **בהמה**, a *beast*: when opposed to man, it means any brute; when to creeping things, any four-footed animal; when to wild beasts, it means cattle, or tame animals. **בהמות** the *Behemoth*, thought to mean the *Hippopotamus*, or sea-horse.

**בזן** the *thumb* or great toe.

**בהק** a freckled spot or *pimple*, Lev. xiii. 39.

**בהר**, **בחר** *bright*, Job xxxvii. 21. **בהרת** a bright spot.

**בו** sometimes put for **בואו** from **בוא**.

Look for **בוא**, **בוב**, **בז**, **בזך**, &c. leaving out the middle **ו**. **בז** and **בזה** to *despise*, **בזו**, **בזיון** contempt or contemptible, **נמבזה** vile,—**בז** and **בזא** to spoil or *plunder*, **בז**, **בזה** a spoil or prey.

**בזק** a *flash* of lightning, Ezek. i. 14.

**בזר** to *scatter*, Psal lxviii. 30. Dan. xi. 24.

**נבח** to *bark*, Isa. lvi. 10.

**בחל** to *abhor*, Zech. xi. 8.

**בחן** to *try*, prove, **בדחן**, **בחן** a watch-tower, from whence the motions of an enemy may be inspected.

**בחר** to choose or *select*, **בחור** a young man in the vigour of life, such as one would choose for service; **בחורות** youth, **בחר**, **מבחר** a chosen or choice one.

**יבט**, **יבט** to *look* with attention, concern, and hope; to have respect, to consider, **מבט** expectation.

בטא, or בטח to speak, or utter a thing rashly and unadvisedly. בטא what is so uttered, Numb. xxx. 8.

לבטח to trust, rely : boldly, safely ; assurance, בטחה in safety, בטחון, מבטח trust, confidence : the natural idea seems to be, to lean against.

אבטח a melon, Numb. xi. 5.

בטל to cease, as being unfit for use, Eccl. xii. 3.

בטן the belly, the womb : a Pistachio nut, shaped like the belly, Gen. xliii. 11.

בי oh ! a particle desiring attention, (הבי bringing bring, Ruth iii. 15. אבי I will bring, 1 Kings xxi. 29. Micah i. 15. where בי is for ביא from בוא).

See בין ביצ, ביר, בית, leaving out the middle י,

נבכים to weep, to bewail, בכי, בכות, בכית weeping, נבכים springs, being as it were the weepings of the sea, Job xxxviii. 16.—בוך to be perplexed, or entangled, perplexity.

בכא a mulberry tree. 2 Sam. v. 23, 24. 1 Chron. xiv. 14, 15. it is some unknown shrub or tree.

בכר בכירה, בכיר first-born, בכורה birth-right, first ripe fruit, בכרים first fruits. בכר to be, or bring forth, or constitute the first-born. בכר, בכרה a dromedary, or a young camel, which is swifter than other beasts, Isa. lx. 6. Jer. ii. 23.

בל, בלא, בלי particles of negation ; not, no, without, &c. בלתי, בלתי, besides, without, except, &c. בליעל Belial, a worthless, wicked person, from בל not and יעל profit ; or from בלי without, and עול a yoke, בלימה nothing, see in בלל—בלל to mingle, or confound, בליל mixt provender, מבול the deluge, or confusion of things at the flood. תבלל a disorder, whereby the sight of the eye is rendered confused, Lev. xxi. 20. תבל confusion ; the mixt globe of earth and water ; the world, בלהה great trouble, terror or confusion of mind—בלה to be worn out with age and use, בלויים old, תבלית destruction or consumption, Isa. x. 25. בלי corruption, Isai. xxxviii. 17. (בלל gave mixed provender, Judg. xix. 21. so from בלל) בלתי I shall be anointed, Psal. xcii. 10. the meaning here is



uncertain—**בול** *Bul*, a month falling in part of October, and November, 1 Kings vi. 38.—**י'בל** to *lead, carry, or bring forth* as a present, **בול**, **י'בול**, the produce of the earth, provender, **יובל** Jubilee, the fiftieth year among the Israelites, which *brought* liberty to servants, &c. rams' horns, the sound of trumpets by which they then expressed their joy : a blast of a trumpet, Exod. xix. 13. **יבל**, **יובל**, **אובל**, **אבל**, a stream, river, or water-course, i. e. a current or channel in which the water is *carried* along, Dan. viii. 2, 3, 6. Isa. xxx. 25. **אליב**. 4. Jer. xvii. 8. **יבלת** having a wen, or *running* sore, Lev. xxii. 22.—**נבל** to *be exhausted of the natural moisture or spirits* ; to fade, wither ; to disgrace, act foolishly ; a vile, worthless person, or fool : **נבלה** folly or vileness ; a dead carcase, or a body bereft of the inward principles of life. **נבל** a bottle ; connexion with the root uncertain, unless because made of the skin of a carcase ; a psaltery or lute, some musical instrument shaped like a bottle.

**בלל** to *encourage* and comfort, be refreshed, Job ix. 27. x. 20. Psal. xxxix. 13. Amos v. 9.

**בלם** to *manage* or *curb*, Psal. xxxii. 9. (**בליםה** nothing, Job xxvi. 7. from **בל** not, and **מה** what.)

**בלם** to *gather fruit*, Amos vii. 14.

**בלע** to *swallow up*, to devour.

**בלעדי** except, without ; from **בל** not, and **עד** unto.

**בלק** to *make waste*, Isa. xxiv. 1, Nahum ii. 10.

**בלת** without, besides ; from **בל** not.

**במה** an *high place*, (**במה** wherein, wherewith, why ? from **ב** in, and **מה** what)—**י'ב** to *perform the duty of an husband's brother*, to marry as the nearest relation, Gen. xxxviii. 8. a husband's brother, Deut. xxv. 5, 7. **י'במה** a brother's wife, Deut. xxv. 7, 9, a sister-in-law, Ruth i. 15.

**בנה** to *build*, **בנין**, **בניד**, a building (**בית** a house, see under **בית**) **מבנה** a frame, Ezek. xl. 2. **בן** a son, by whom the family is built, **בת** a daughter, pl. **בנות** daughters ; villages, as it were the daughters of cities, **תבנית** a pattern, draught or plan of a building (**ננו** we come, 1 Sam. xxv. 8. for **באנו** from **בוא**)—**בין**, **ביני**, **בין** a prep-

osition, *between*, or among : to discern or distinguish between things ; understand, consider, regard, perceive, make to understand or instruct, **בִּינָה** understanding. **תְּבוּנָה** understanding, discretion, skill : reason, Job xxxii. 11.

**לִבַּשׁ** a belt or girdle.

**בָּשַׁל** to *trample upon*, despise, tread down, **מְבוֹסָה** a treading down, **תְּבוֹסָה** destruction, 2 Chron. xxii. 7.

**בָּסַד** an *unripe, sour grape*.

**בָּעַה** to *inquire*, Isa. xxi. 12. seek up, Obad. 6. according to the Chaldaic use of the word : but in Hebrew, to boil, or *swell out*, Isa. xxx. 13. lxiv. 2. **אֲבַעְבָּעוֹת** blains, or inflamed tumors, Exod. ix. 9, 10.—**נָבַע** to *flow or water from a spring* ; pour out, utter, **מְבוֹעַ** a fountain or spring.

**בָּעַס** to *kick*, Deut. xxxii. 15. 1 Sam. ii. 29.

**בָּעַל** to *have, or take possession of, or authority over*, to marry ; an owner, master, lord, or husband ; **בַּעְלָה** a mistress.

**בָּעַר** to *consume*, clear away, graze ; eat up, burn, kindle, **בַּעִיר** a brute beast which grazes, **בַּעֲרָה**, **תְּבַעֲרָה** fire, or burning, Exod. xxii. 6. Numb. xi. 3. **בָּעַר** to be, or become brutish, or like a brute.

**בָּעַת** to *terrify*, **בַּעְתָּה** terror, **בַּעְתִּים** terrors.

**בָּצַץ** to *mire*, fens, **בַּצָּצִים** miry places—**בֹּץ** *fine linen*—**בֵּיץ** an egg.

**בָּצַל** an onion, Numb. xi. 5.

**בָּצַע** to *cut or break off*, to perform or finish ; gain, profit, covetousness, greedy ; referring probably to the breaking or cutting off pieces of silver or gold, to make weight in dealings with each other.

**בָּצַק** to *swell like paste* ; dough.

**בָּצַד** to *shut up* ; to fortify : restrain, or withhold, Gen. xi.

6. Job xlii. 2. **בָּצִירָה**, **בָּצִירָה** restraint, or drought, Ps. x.

1. Jer. xiv. 1. xvii. 8. **בָּצַר** to gather in, or house grapes, **בָּצִיר** the vintage ; **מְבָצָר**, **בְּצִירוֹן** a fortress, or stronghold, or defence ; **בָּצָר** gold, Job xxii. 24. xxxvi. 19. the meaning here is uncertain.

**בָּקַק** or **בִּיק** to make *empty*, **בִּיקוֹה** empty, and **מְבוֹקָה** void, Nahum ii. 10.

**בִּקְבוֹק** a *bottle* or *cruse*, 1 Kings xiv. 3. Jer. xix. 1. 10.

**בִּקַּע** to *cleave*, or split asunder, divide, rend, tear, rip, burst, break through, hatch ; a *bekab*, or half shekel, or shekel broke in two, בִּקְעִים clefts, or breaches, **בִּקְעָה** a valley, which separates two mountains.

**בִּקֵּר** to *seek early*, or diligently, to inquire : the morning, —a herd, beeves, bulls, or oxen ; the connexion with the radical idea uncertain ; but perhaps the herds are so called, because of their rising early in the morning to feed. **בִּקְרָה** a seeking, Ezek. xxxiv. 12. **בִּקְרַת** a scourging with a thong of an ox hide, Lev. xix. 20. **בִּוֶּקֶר** a herdsman, Amos vii. 14.

**בִּקֵּשׁ** to *seek*, ask, require, inquire, **בִּקְשָׁה** a petition, or request.

**בִּר** corn or wheat ; but, according to the Chaldee, a *son* —**בִּרֵּר** to *make clean*, or *clear*, and bright ; to purge, to polish ; manifest or declare. **בִּר**, **בִּיר** pure, purity, cleanness. **בִּרִית** sope, Jer. ii. 22. Mal. iii. 2. covenant, see in **בִּרַת**—**בִּרָה** and **בִּרָא** to *choose*, Ezek. xxi. 19. 1 Sam. xvii. 8. to eat, **בִּרְיָה**, **בִּרְיָה** meat—**בִּיר** *pit*, or *well* ; a dungeon, cistern ; sometimes written **בִּיר**, **בִּיר**, and **בִּיר**, and is the same with **בִּיר**—**בִּיר** a *palace*, **בִּירְיָה** castles.

**בִּירָא** to *concrete*, or form anew by concretion ; to create, **בִּירְיָה** a new thing, Numb xvi. 30, **בִּירָא** fat, to make fat—to cut down, Josh. xvii. 15, 18. despatch, Ezek. xxiii. 47. or rather *clear away*, and so, from **בִּירָא**—**בִּירְיָה** fatted choice fowl, 1 Kings iv. 23. from **בִּירָה** to choose, or **בִּירָא** fat.

**בִּירָה** to *hail*, hail : to be grisled or spotted with small spots like hail, Gen. 21. 10, 12. Zech. vi. 3, 6.

**בִּירָה** iron.

**בִּירָה** to flee, or run away ; to *run across like a bar*. **בִּירָה** a cross-bar **מִבְּחָרִים** fugitives : **בִּירָה** crooked, piercing, Job. xxvi. 13. Isa. xxvii. 1. connexion uncertain.

**בִּירָה** to *bless* ; to kneel, the posture of receiving a blessing from man, and ascribing it to God : the knee. **בִּירָה** a blessing ; a pool, accounted a singular blessing in those hot countries : it is rendered to blaspheme, 1 Kings xxi.

10, 13. and to curse, Job i. 5, 11. ii. 5, 9. but may be read to bless, in those places. אברך in Gen. xli. 43. may signify, The Father of Blessings, from אב father, and ברך to bless.

ברם rich apparel, Ezek. xxvii. 24.

ברק to *lighten* ; lightening ; glittering weapon, ברקת a carbuncle, a precious stone, which sparkles like lightening, Exod. xxviii. 17. xxxix. 10. Ezek. xxviii. 13.—

ברקן a sharp, piercing brier, Judg. viii. 7, 16.

ברש, ברוש a *fir-tree*, fir-wood.

ברת, כברה a *little way*, or a little piece of ground, Gen. xxxv. 16. xlviii. 7. 2 Kings v. 19.—ברותים made of fir, Cant. i. 17. written for ברושים fir-wood—ברית a *covenant* ; which some derive from ברה to choose, and others from ברר to purify ; accounting the word to mean primarily, a purifying victim : so ברית ברית the phrase for making a covenant, means to cut off a purifying victim, alluding to the ancient manner of doing it, as hinted, Gen. xv. 10, 18. Jer. xxxiv. 18, 19.

בוש to be ashamed and *confounded*, or *disappointed through delay*. בושה, בשה, בשנה shame or confusion מבשים the secrets, Deut. xxv. 11.—בשש to delay, Exod. xxxii. 1. Judg. v. 28.—יבש to be *dried up*, to wither ; dry, יבשה, יבשת dry land.

בשר to *ripen as fruit by the heat of the sun*, Joel iii. 13. Gen. xl. 10. to dress with fire, to roast or boil : מבשלות boiling places, Ezek. xlv. 23.

בשם *spice and sweet odours*.

בשם tread, *trample upon*, Amos v. 11.

בשר to bring, *tell, or publish extraordinary good tidings*—

It is once used on occasion of tidings very bad to Israel, though the contrary to the Philistines, 1 Sam. iv. 17. it means also *flesh*, but in what connexion is uncertain בשורה tidings : reward for tidings, 2 Sam. iv. 10.

בת bath, a measure of liquids, whose contents are the same with the epha, viz. seven gallons, two quarts, and half a pint, wine measure.—בת for בבת the pupil of the eye.—בת for בנת a daughter, from בן a son.—בת, plural בתים a *house*, household בית בירה, מביתה in-ward, within, home, homeward, from בנה to build.

בית a palace, Esth. i. 5. vii. 7, 8.—**בזוה** *desolate, waste*, Isa. v. 6, vii. 9.

**בתל** a marriageable virgin, **בתולים** virginity, or the tokens thereof.

**בתק** to stab, or thrust through, Ezek. xvi. 40.

**פרץ** to divide, or cut in two; a piece or part so cut.

## ג

**נאה** to be elated, or lifted up: increase, Job x. 16. triumph: proud, pride **נאון** majesty, pride, excellency, haughtiness, highness, **נאות**, **נאיה**, and **גיה** the same. **נאנים** proud ones, Psal. cxxiii. 4.—**נאי**, **נאי**, and **גי** a valley.

**נאל** to redeem; to do the kinsman's part, who had a right to redeem the mortgaged estate, to marry the widow of a near relation, and revenge his murder, **נואל** a redeemer, avenger, kinsman, **נאלה** redemption: right, Ruth iv. 6. kindred, Ezek. xi. 15.—to pollute or defile, because such as are involved in blood, &c. by avenging, are polluted, **נאלי** defilings, Neh. xiii. 29.

**גב** gibbous, prominent, convex: an eminent place, vaulted or arched chamber, Ezek. xvi. 24, 31, 39. a higher place, Ezek. xliii. 13. a back, Psal. cxxix. 3. Ezek. x. 12. body, Job xiii. 12. bosses, or prominent parts, Job xv. 26. a nave or fellow of a wheel, Kings vii. 33. rings, Ezek. i. 18. eye-brows, Lev. xiv. 9. **גבן** crook-backed, Lev. xxi. 20. **גבנים** high, gibbosities, or protuberances, Psal. lxxviii. 15, 16.—**גבה** to be high, haughty, exalted; to raise or mount up; height, **גבהות** lofty, loftiness, Isa. ii. 11, 17.—**גוב**, plur **גבים** a species of locusts, or scarabæus, of gibbous form. **גבים** ditches, or rather ridges of earth, thrown up, 2 Kings iii. 16. vault-beams, 1 Kings vi. 9.—**גב**, **גבים** fields ploughed so as to form ridges and furrows, Jer. xxxix. 10. husbandmen or ploughmen, who so cultivate the land, 2 Kings xxv. 12. Jer. lii. 16.—**גב** the south, **גבה** southward.—**גבא** a pit, Isa. xxx. 14. marshes, Ezek. xlvi. 11. **גבים** pits, Jer. xiv. 3.

**גבה** bald forehead, Lev. xiii. 41—43, 55.

גבול, a border, coast, *bound*; to set bounds; גבלה, an end or extremity; גבליים stone squarers, rather Giblites, a people of Syria, living near mount Lebanon, 1 Kings v. 18.

גבן, *cheese*, Job x. 10. גבנן, *gibbous*, from גב. גבע, a hillock or rising ground, גביע, a bowl or cup, מנבעות bonnets or mitres of the priests. The *gibbousness* of the form is the connecting idea.

גבעל, *bolled*, Exod. ix. 31. from גב *gibbous*, and עלה to ascend.

גבר to *prevail or excel*, in valour or strength; a man, as superiour to a woman or child. גבור mighty, strong, valiant. גביר a lord or master. גבירת, a queen or mistress. גבורה mastery, strength, might, mighty act.

גביש, a *pearl*, Job xxviii. 18.

גג the *roof or flat top* of an house, or altar.

גד, *Coriander*, Exod. xvi. 31. Numb. xi. 7.—גדר, a *troop*, army or band; גוד to assemble by troops, to invade, to overcome—התגודד to *cut* one's self; this sense is taken from the Chaldee. גדר a ridge, or rather furrow, Psal. lxx. 10. גדרות cuttings, Jer. xlviii. 37. גדות banks, or rather trenches, Josh. iii. 15. iv. 18. 1 Chron. xii. 15 Isa. viii. 7.—גדי, a *kid*—גיד a *sinew*—נגד *before*, or overagainst. דגיד to tell, shew, declare; i. e. to lay a matter before another. מגיד a messenger. נגיד a leader, captain, prince, ruler.

גדל to be, or become *great*; to grow, to nourish up, or make to grow. גדול, גדל, *great, greatness*. גדולה majesty, dignity, greatness. מגדל a large tower or castle, (גדלים fringes, Deut. xxii 12. wreaths, 1 Kings vii. 17. taken from the Chaldaic sense of the root).

גדף to *cut off*, cut asunder, to cut down.

גדף to *revile*, blaspheme, reproach. גרופה a taunt, Ezek. v. 15. גרופים revilings.

גדר, גדרה, גדרת, to *fence about* with a hedge or wall. גדר, a fence, hedge, wall, fold.

גדיש, a *beap*, or shock of corn, Exod. xxii. 6. Judg. xv. 5. Job v. 26. a heap of earth, or a tomb, Job. xxi. 32.

**נחם** to *cure*, Hos. v. 13. a *medicine or cure*; Prov. xvii. 22. (נה this, put for זה Ezek. xlvii. 13.) **ינה** to *afflict, vex, or grieve*, ינון, חנוכה sorrow, heaviness—**ננה** to *shine, be bright, brightness*.

**נחש** to *fall upon the knees, and be prostrate*, in a bending posture, with the head near to the knees, 1 Kings xviii. 42. 2 Kings iv. 34, 35.

**נחש** **נחש**, **נחש**, **נחש** *body, carcase, back*; a body or society of men, Job xxx. 5—**נחש** a nation, or body of people. **נחש** nations. (**נחש** pride, or lifting up, for **נחש**.)

Look for **נחש**, **נחש**, **נחש**, &c. leaving out the middle **נחש**.

**נחש** or **נחש** to *take off*; to shear sheep, mow grass, hew stone. **נחש** a fleece. **נחש** mowings. **נחש** hewn stone.

**נחש** a *treasurer*, Ezra i. 8.

**נחש** to *take away by force*; to rob. **נחש** violence, robbery. **נחש** the young of pigeons or eagles, Gen. xv. 9. Deut. xxxii. 11. *taken from the nest or dam*.

**נחש** the *palmer worm*, a species of the locust, Amos iv. 9. Joel. i. 4. ii. 25.

**נחש** the stem or *trunk* of a tree, Job xiv, 8. Isa. xi. 1. xl. 24.

**נחש** to *cut clear off*, divide, decide or decree: polish, Lam. iv. 7. **נחש** pieces, parts. **נחש** a separate place. **נחש** an ax, 2 Sam xii. 31.

**נחש**, **נחש** to *come or bring forth*, Judg. xx. 33. Psal. xxii. 9. Ezek. xxxii. 2 Micah iv. 10. break forth, Job xxxviii. 8. draw up, Job xl. 23.—**נחש** to *gore or push* as a bull with his horns.

**נחש**, **נחש** a *live or burning coal*.

**נחש** the *belly of a reptile*, Gen. iii. 14. Lev. xi. 42.

**נחש** for **נחש** a valley.—**נחש** a nation, see in **נחש**,

See **נחש**, **נחש**, &c. leaving out the middle **נחש**.

**נחש** to *roll*. **נחש** a heap rolled together. **נחש** rolling waves. **נחש** springs, **נחש** a bowl, or pommel. **נחש** folding leaves of a door, 1 Kings vi. 34. round rings, Esth. i. 6. Cant. v. 14. **נחש** the circuit of a country, border, or coast. **נחש** a wheel: the circulating matter of the heavens. Psal. lxxvii. 18. **נחש** the round skull, poll. **נחש** because of, by means of, or by his bringing about, **נחש**

a roll or volume, גללי, גלל dung, ordure, which passes through the various convolutions of the guts. גלולים idols, circulators—גלה to *roll away*, remove; go, or carry into captivity. גולה, גלות captivity—גלה to *roll off*, uncover, discover, reveal, open. גליון a roll or volume, Isa. viii. 1. גלינים glasses, Isa. iii. 23. which discover objects; but what the word here really means is uncertain, the LXX render it, transparent garments—גול, or גיל to exult, jump, or *dance about* for joy; to rejoice; גילה, גיל, joy, a rejoicing—גיל, כגילכם, Dan, i. 10. of *your sort*; or according to your revolution, term, or continuance—גל a globular drop of dew, Job xxxviii. 28.

גלל a barber, Ezek. v. 1.

גלד a skin, Job xvi. 15.

גלח to *shave or poll* the head.

גלם to *wrap together*, 2 Kings ii. 8. גלום a garment or cloak to be wrapt round one. גלם an embryo or fœtus wrapt in the involucra of the womb, Psal. cxxxix. 16.

גלמוד, גלמוד *desolate*, solitary, Job iii. 7. גל. 34. xxx. 3. Isa. xlix. 21.

גלע to *intermingle* with, Prov. xvii. 14. xviii. 1. xx. 3.

גלש to *appear beautiful*, Cant. iv. 1. vi. 5.

גם a conjunction, *also* yea, though בשגם *for that also*; from ב in ש that, and גם also—גמה *sup up*, Hab. i. 9.

גמא to *swallow*, or drink. Gen. xxiv. 17. Job xxxix. 24. a bulrush or flag, which remarkably sups up the water where it grows, Exod. ii. 3. Job viii. 11. Isai. xviii. 2. xxxv. 7.

גמר a *cubit*, Judg. iii. 16. probably the shorter cubit, the length of the arm, from the elbow to the knuckles, being 15 inches.

גמל to *retribute*, requite, recompence, deal kindly with—

To wean, when the mother or nurse returns the child to the father—a camel, a remarkably revengeful animal

—to be ripe, so as to yield or return flowers or fruits to the earth, Numb. xvii. 8. Isai. xviii. 5. גמול a re-

ward, desert, benefit, גמולה, תגמול recompense,

גמץ, גמץ a *pit*, Eccl. x. 8.



**נמר** to perform or *finish* in a good sense, Psal. lvii. 2. cxxxviii. 8. to fail or cease in a bad sense, Psal. vii. 9. xii. 1. lxxvii. 8.

**נגן** to *protect*. גן, גנה a garden inclosed with fence. מגן a shield. מנגנה obstinacy, Lam. iii. 65. i. e. a heart shielded or hardened—נגן to *strike* or play upon a stringed musical instrument. מנגינה, גנינה a stroke, music, tune, song, or stringed instrument. מנגן a minstrel or player.

**גנב** to *steal*, to bring or withdaaw secretly ; a thief, גנבה theft.

**גנוז** a repository or chest, Esth. iii. 9. iv. 7. Ezek. xxvii. 24.—גנוז, a treasury, 1 Chron. xxviii. 11.

**נעו** to *low as an ox*, 1 Sam. vi. 12. Job vi. 5—נוע to *expire* and die—יגע to be *wearry* or fatigued with labour, יגיע weary, labour. יגיעה weariness.—נגע to *reach, touch, smite* ; come or draw nigh ; strike or plague ; a plague, sore, or stripe.

**נעל** to *loathe*, abhor, vilely cast away : refuse to gender, Job xxi. 10. loathing, Ezek. xvi. 5.

**נער** to *check*, reprove, rebuke. גערה a rebuke.

**נעש** to *shake*, or be violently moved as the waves of the sea, or a disturbed mind.

**גן** highest place; or *pinnacle*, Prov. ix. 3.—גוף, body, 1 Chron. x. 12. Exod. xxi. 3, 4.—גוף to *shut*, Neh. vii. 3.—נגף to *smite or strike against* ; to hurt, to stumble.

**גנה** מנפה stroke, plague, slaughter.

**גפן** a vine.

**גפר** the cypress, or species of the turpentine tree, Gen. vi. 14.—גפרית brimstone, or sulphur.

**גרה** to *saw*, 1 Kings vii. 9. מגרה a saw—גרה to *stir up* strife, to contend ; גרה blow or conflict. Psal. xxxix. 10.—a cud, to *chew the cud*—גרה, a piece of money of the value of three halfpence.—גור to *sojourn*, גר a stranger : inhabitant, Job xxviii. 4. מגור pilgrimage, dwelling. גרות habitation, Jer. xli. 17.—to *fear* as a stranger : be afraid. מגור, מגורה terror, fear—(to *gather together*, or assemble. מגורה a barn, Hag ii. 19. מגורות barns, Joel i. 17. this sense seems to be related to גור) גור the *whelp* of any wild creature, in its weak timo-

rous state—**נִיר** *chalk*, Isai. xxvii. 9.—**נִיר** to be *afraid*, or *shrink back* for fear—**נִיר** to *drain off*, trickle or pour down, or pour out, flow away, spill—**נִירָנִים** berries, Isa. xvii. 6. **נִירָוֶה** the neck, or rather the annular cartilages of the windpipe, Prov. i. 9. iii. 3. 22. vi. 21.—**נִירָן** the *throat*. Several of the connexions are here uncertain.

**נִירָן** *scab* or *scurvy*; a malignant disorder of the skin, Lev. xxi. 20. xxii. 22. Deut. xxviii. 27.

**נִירָן** to *scrape*, Job ii. 8.

**נִירָן** to *cut off*, Psal. xxxi. 22. **נִירָן** an *ax*. Deut. xix. 5. xx. 19. 1 Kings vi. 7. Isai. x. 15.

**נִירָן** a *charger* or *basin*, Ezra i, 9.

**נִירָן** a *lot*.

**נִירָן** a bone, viz. of the larger sort. Job xl. 18. Prov. xii. 22. xxv. 15. to *gnaw* or *break*, or *pick bare bones* or *shreds*, Numb. xxiv. 8. Ezek. xxiii. 34. Zeph. iii. 3. strong or bony, Gen. xlix. 14. the bare top, 2 Kings ix. 13.

**נִירָן** a *threshing-floor*—**נִירָן** the *throat*; see under **נִיר**.

**נִירָן** to *wear* or *break* to pieces, Psal. cxix. 20. Lam. iii. 16.

**נִירָן** to *lessen*, diminish: restrain, Job. xv. 4, 8. withdraw, Job xxxvi. 7. to take away, Numb. xxxvi. 3, 4. keep back, Numb. ix. 7. **נִירָנוֹת** narrowed rests; 1 Kings vi. 6.

**נִירָן** to *wrap* or *roll together*; translated, sweep away, Judg. v. 21. **נִירָנוֹת** clods concreted, Joel i. 17.—**נִירָן** the fist clenched, Exod. xxi. 18. Isai. lviii. 4.

**נִירָן** to *expel*, cast or drive out; divorce, **נִירָן** suburbs, which are excluded the city. **נִירָן** corn beaten out, or reduced to meal, Lev. ii. 14, 16. perhaps written for **נִירָן**.

**נִירָן** to *grope*, Isai. lix. 10.—**נִירָן** *clods*, Job vii. 5.—**נִירָן** to be close together, Job xli. 16. come or bring near—to exact and oppress; i. e. as it were to squeeze close. **נִירָן** stand back, Gen. xix. 9. **נִירָן** give place, Isa. xlix. 20. meaning probably, advance close to some other place. **נִירָן** put, or brought into, 2 Sam. iii. 34.

**נִירָן** to *rain*; a shower, rain..

**נִירָן** a *wine press*. **נִירָן** *Gittith*, in the title of Psal. viii. and lxxi. and lxxxiv.

**דאה** to *fly swiftly*, Deut xxviii. 49. Psal. xviii. 10. Jer. xlviii. 40. xlix. 22. a vulture, Lev. xi. 14.

**דאב** to *faint, languish*, or be *sorrowful*, Psal. lxxxviii. 9.

Jer. xxxi. 12, 25. **דאבה** **דאבון** sorrow, Job xli. 22.

Deut. xxviii. 65. **דאבה** causing sorrow, Lev. xxvi. 16.

**דאנ** to be *anxious* or *fearful*. **דאנה** carefulness, fear. (**דאנ** for **דג** *fish*, Neh. xiii. 16.)

**דבב** to speak, *blab*, Cant. vii. 9, **דבה** slander, infamy.

**דביב** see **דאב**—**דוב** a bear. **נדב** to be *liberal*, boun-

tiful. **התנדב** to offer willingly. **נדיב** prince, liberal,

noble. **נדיבה**, **התנדיבה** a free will offering. **נדיבתי** my

soul, or my ingenuous spirit, or my principal one, Job xxx. 15.

**דבא** *strength*, Deut. xxxiii. 25.

**דבל** a *cake of dry figs*.

**דבק** to *cleave or adhere to*, follow close, join to, overtake; a joint; soldering, Isa. xli. 7.

**דבר** to *lead, bring, drive, or carry out*—to bring forth, express, or utter one's sentiments; to *speak*, talk, promise, &c. **דבר**, **מדבר**, **מדברה** a word, matter or thing. **דברת** an affair, business. **דביר**, the oracle, or most holy place, whence God spake. **על דברת**, **על דבר** upon the matter or affair, on account of. **כדברם** after their manner, Isai. v. 17.—**מדבר** a wilderness; a place remote from conversation.—**דבר** pestilence; carrying persons out of the world; to destroy or subdue—

**דבורה** a bee, Isai. vii. 18. **דברים** bees, Deut. i. 44. Judg.

xiv. 8. Psal. cxviii. 12. from their admirable order and

conduct, having a leader or captain over them, to lead

them forth—**הדבר** a fold, Micah ii. 12. to which sheep

are led for pasture—**דברות** floats, 1 Kings v. 9. driven

or towed along in the sea by oars. N. B. The idea of

*speaking*, seems to be properly Hebrew; but that of

*leading* and *carrying*, may be from the Chaldee.

**דבש** *honey*. **דבשת** bunch of a camel, Isai. xxx. 6. which

when galled, was anointed and cured with honey.

דג to multiply exceedingly, like fishes, Gen. xlviii. 16.—

דגן fish. דגניש fishers—דגן corn, from its great increase. דגון dagon, the god of the Philistines, signifying the corn-giver.

דגל a military standard, or banner: to set up a banner, Psal. xx. 5. דגול a standard bearer, Cant. v. 10.

דגן corn, see above under דג.

דגל to sit on eggs, or chickens; or gather them together to sit on them; Isai. xxxiv. 15. Jer xvii. 11.

דדד to walk with solemn pace, Psal. xlii. 4. Isai. xxxviii.

15.—דוד an uncle, or any one that is beloved. דודים

love, loves.—דודא'ס mandrakes, some lovely fruit or flower—ידיד well beloved. ידדות dearly beloved, Jer.

xii. 7.—דודא, דוד a pot or basket, connexion uncertain.—נדר see under נד.

ידד the hand, power, &c. plur. ידים it is variously applied. ידות stays, parts, tenons, axle-trees, ledges.—

ידד to exercise the hand in shooting or casting. ידודה

to give the hand to another in token of submission or

homage; to confess, praise or give thanks. תודות thanks-

giving, confession, praise, thank-offerings. תודות companies who give thanks, Neh. xii. 31. 40

תודות thanks-givings, Neh. xii. 8. ידודי a Jew or confessor. מתידי

become Jews, Esth. viii. 17. ידודית the Jews' language

—נדר to separate for uncleanness. See under נד.

דדד the same in Chaldee as זהב gold. מדהבה golden, Isai. xiv. 4.

דדד astonished, or stupified, Jer. xiv. 9.

דדד to prance or spring as a horse, Judg. v. 22. Nahum

iii. 2.—הדדד the pine, or some species of tree, so called

probably from the springiness or elasticity of its wood,

Isai. xli. 19. lx. 13.

דדד דודי faint, languishing. דודד a woman sick of her

menses. דודד, מדוד, מדוד disease or languor. מדוד

garments. See מד.

Look for דוד, דוד, דוד, &c. leaving out the middle ו.

דדד to thrust at or drive away, to push down. נדדד

out-casts. דדד, מדדד falling, ruin.—דוד, דודד to cast

quite out, Jer. li. 34. purge out, Isai. iv. 4. wash out, 2

Chron. iv. 6. Ezek. xl. 38.—נדדד, נדדד to force or drive

- away*; cast out, banish. מרחים causes of banishment, Lam. ii. 14.
- רחן *millet*, Ezek. iv. 9.
- רחף to *hasten*, press on, 2 Chron. xxvi. 20. Esth. iii. 15. vi. 12. viii. 14. מרחפות precipices, Psal. cxi. rendered to overthrow.
- רחק to *thrust and vex*, Judg. ii. 18. Joel ii. 8.
- ר' *sufficiency*; enough, ability. מדי when, whenever, since, or ever since, from, implying the whole or *full* time since. שדי all sufficient—ר' the *black* vulture, Deut. xiv. 13. Isai. xxxiv. 15.—ר' ink, Jer. xxxvi. 18.—ר' forts or *battery*.
- רנה and רנה to be broken, contrite, to *beat to pieces*, crush, oppress; to crouch, Psal. x. 10. רך crushed, or oppressed. רכים waves broken by dashing against the shore, Psal. xciii. 3.—ר' מרנה beat, a mortar, Numb. xi. 8.
- רנף the *lapwing*, or *upapa*, Lev. xi. 19. Deut. xiv. 18.
- רלל to be *exhausted*, emptied, dried up, fail, impoverished. רל poor, lean. רלה pining sickness, Isai. xxxviii. 12.—רל to *draw up*, Exod. ii. 16, 19. Psal. xxx. 1. Prov. xx. 5. not equal, contracted, or drawn up, Prov. xxvi. 7. רלי a bucket. רליות branches drawing up the sap. רלת the hair, Cant. vii. 5. which draws its nutritious juice from the body. (רל a door, Psal. cxli. 3. the same as רלת.)
- רלג to *leap* or skip.
- רלה to trouble or *make muddy* the water, Ezek. xxxii. 2, 13.
- רלה to *drop down* like water, Job xvi. 20. Psal. cxix. 28. Eccl. x. 18. a dropping, Prov. xix. 13. xxvii. 15.
- רלק *hotly to pursue*; to kindle, to burn: רלקת a fever, Deut. xxviii. 22.
- רלת a *door*, a gate of a town: the leaf of a door, Ezek. xli. 24. a leaf of a book, Jer. xxxvi. 23. the lid of a chest, 2 Kings xii. 9. רל a door, Psal. cxli. 3.
- רם *blood*—רם to be silent, still, to cease, to be *inactive*. רמה, רמי silence—to be reduced to a state of silence, cut off or destroyed, רמי a cutting off, Isa. xxxviii. 10.—רמה to *be like*, liken, compare, to form an image or idea of a thing in the mind, or to think. רמות a like-

ness or similitude.—דוב to wait with silence or quietly.  
דומה silence.

דמן dung for manuring the land. מרמנה a dunghill, Isai. xxv. 10.

דמע to weep. דמעה tears. דמע liquor, or wine and oil, which when pressed, drop like tears, Exod. xxii. 29.

דון to judge in a dispute, contend. דין a judge, מדין, judgment, plea, cause. מרון, מרון contention, strife.

מדינה a province, see in מדין—מדין a sheath or scabbard, 1 Chron. xxi. 27.

דונג wax, Psal. xxii. 14. lxviii. 2. xcvi. 5. Mic. i. 4. ידע to know, perceive, acknowledge, be acquainted with,

and the like. מידע, מידע acquaintance, familiar friend, kinsman. מדעה kindred ; דעה, דעה, דעה know-

ledge. ידעני a wizard or cunning man. מדוע wherefore, or for what reason, from מה and דע knowledge or reason.

דעך to extinguish, or quench : consume, Job vi. 17.

דפי slander, Psal. l. 20.—נדיף to blow, drive about or disperse, as smoke or chaff by the wind.

דפק to beat or over-drive, Gen. xxxiii. 13. to beat or knock at a door, Judg. xix. 22. Cant. v. 2.

דוף be turned into joy, Job xli. 22.

דק to be, or be beaten small or thin, bruise. דק small, thin ; a dwarf or slender person, Lev. xxi. 20. a thin curtain, Isa. xl. 22.—דיק a fort or battery.

דקר to stab, or thrust through. מדקרות stabs or piercings, Prov. xii. 18.

דרור white marble, or some pearl, Esth. i. 6.—דרור, דרור liberty ; a swallow flying at liberty, Psal. lxxxiv. 3.

Prov. xxvi. 2. דרור מר mirrh, distilling freely, or of its own accord, Exod. xxx. 23.—דור to be round, or periodical ; round about, Isa. xxix. 3. a ball, Isa. xxii. 18.

הדורים crooked places, round about ways, Isa. xlv. 2.

דור to dwell or go round about, Psal. lxxxiv. 11.

מורה a round pile for fire, Isa. xxx. 33. Ezek. xxiv. 9.

דור to heap fuel on the fire, Ezek. xxiv. 5. the round or period of human life ; an age and generation.—נדר to vow ; a vow.

דרא abhorring, contempt, Isai. lxvi. 24. Dan. xii. 2.

דרכן a *goad*, 1 Sam. xiii. 21. Eccl. xii. 11.

דרנ a *steep place*, or *crag of rock*, Cant. ii. 14, Ezek. xxxviii. 20.

דרר a *thistle*, Gen. iii. 18. Hosea x. 8.

דיך to *tread upon*; to *thresh*; to *bend a bow by treading on it*; to *walk*; a *way or beaten path, custom or manner*. מדרכ *treading*, Deut. ii. 5.

דרכמן a *dram*, Ezra ii. 69. Neh. vii. 70, 71, 72. a *Persian coin of gold*, worth about *twenty-five shillings*; see also אֲדַרְכִּי in א.

דרום the *south*.

דרש to *seek for*; *search, inquire*. מדרש a *story or Chronicle*, compiled on *accurate inquiry*, 2 Chron. xiii. 22, xxiv. 27. or where *past transactions are to be sought for*.

דוש to *thresh or tread out corn, tread down*. מדישת, דיש a *threshing*.

דשא to *spring up as grass*, Gen. i. 11. Joel ii. 22, a *tender bud, herb, or grass*.

דשן to be or be made *fat*; *fatness*: *anoint or make fat*, Psal xxiii 5.—ashes of the *fat*, and other parts of the *sacrifices burnt*; to *receive the ashes*, Exod. xxvii. 3. to *take away the ashes*, Numb. iv. 13. to *accept, make fat, or turn to ashes*, Psal. xx. 3.—דישון the *pygarg*, so called from its *ashen colour*, Deut. xiv. 5.

דת an *imperial law or decree*.

## ה

הא a *demonstrative particle*, rendered *behold!* Gen. xlvii. 23.

Ezek. xvi. 43. even, Dan. ii. 43.—היא a *pronoun of the third person, he, she, it*—היא she, it: הוא the *same as* היא to be, in Job xxxvii. 6. Eccl. xi. 3.

האח aba, haha, ah.

הב a *burden or supply*, Psal lv. 22. הב to *supply what is wanting*, give, bring, go to now, come on.—הבהב offering, Hosea viii. 13.

הבל *vanity*, to become *vain*.

הבן *ebony*, Ezek. xxvii. 15.

הבך a *viewer of the heavens, or astrologer*, Isai. xlvii. 13.

**הַנִּחַ** to *bring or carry forth, in act, sound, word or thought*, to remove or take out of the way, 2 Sam. xx. 13. Prov. xxv. 4, 5. Isai. xxvii. 8. to bring forth a sound, or *utter words*: a sound, Job xxxvii. 2 a tale, Psal. xc. 9. —to bring forth any thing in the mind; to muse, imagine, mutter or meditate. הַנִּינִי meditation: solemn sound, Psal. xcii. 3. to coo or mourn as a dove, Isai xxxviii. 14. Jer. xlviii. 31 Isai. lix. 11. and growl as a lion, Isai. xxxxi. 4.

**הַנִּינָה** directly, Ezek. xlii. 12.

**הִדָּה** echo or shouting—הִדָּה to *put in*, Isai. xi. 8.—הִדָּה glory, honour, majesty, comeliness: *any good quality* for which a person is admired or honoured.

**הִדָּד** to *tread down*, Job xl. 12.

**הִדָּם** a footstool.

**הִדָּם** the myrtle tree.

**הִדָּד** to *push, thrust, drive, cast out*.

**הִדָּד** to *adorn, to honour*; glory, majesty, beauty, splendor. N. B. הִדָּד and הִדָּד are often joined, and the former seems to denote the splendor or glory itself; the latter, the ornament or beauty resulting from thence. (הִדָּד a winding, round about way, Isai. xlv. 2: See הִדָּד.)

**הִהוּ** a natural interjection of grief, *ah!* alas, wo worth, Ezek. xxx. 2.

**הִהוּ** a natural interjection of *lamentation* and exclamation, *ho! wo! ah! alas!*—hence הִהוּ calamity, wickedness; to devise mischief, Psal. lxii. 3. (הִהוּ Gen. xxvii. 29. Neh. vi. 6. Eccl. ii. 22. Isa. xvi. 4. the same as הִהוּ to *be*, and perhaps put for it.)

**הוּא** a pronoun, *he, it*. (הוּא to *be*, the same as הִהוּ in Job xxxvii. 6. Eccl. xi. 3.)—הוּא *wealth, substance, riches*.

**הוּא** to *be sleepy*, Isa. lvi. 10.

**הוּא** to *begin*. תחלה a beginning.

**הִי** a particle of mourning, *wo*, Ezek. ii. 10. written אִי, Eccl. iv. 10.—הִי to *exist, to be*. אִי I AM, or will be, Exod. iii. 14.—יְהוָה JEHOVAH, a name denoting independent *existence*. הִי JAH, the Lord, denoting emphatically, the essence.—נִהֵי to *be, to become, to*





המר *deep pits*, Psal. cxi. 10.

הן, הנה—a particle of *demonstration*: lo, behold—הן a pronoun of the third person plural feminine; them, *these*. הנה hither, or thither. הנה והנה here and there, hither and thither—הון *wealth*, substance, riches.—הין a *bin*, a measure of liquids, containing about five wine quarts, being the sixth part of an *ephah*, or *bath*. (היהו ye were ready, or ye were for, from היה to be, Deut. i. 41.)

הסם to be *silent*, to make silent or still. הסם silence.

הפך to *turn*, change, overturn, overthrow: diverse, or contrary, Ezek. xvi. 34. הפכה *overthrow*.

ההפכה perverseness, frowardness. מהפכת a sort of *stocks* in which the limbs were *distorted*, 2 Chron. xvi. 10.

הפכפך froward, Prov. xxi. 8.

הצן some warlike *chariot or machine*, probably armed with scythes, Ezek. xxiii. 24.

הרר, הר a *mountain*—הרה to *conceive in the womb*, to be with child; a woman with child. הורה a progenitor,

Gen. xli. 26. הרן, הרון *conception*—הר haughty, proud, Prov. xxi. 24. Hab. ii. 5.

הרג to kill or *slay*. הרגה, הרג slaughter.

הרם a palace, Amos iv. 3. writ for הרמון.

הרס to *demolish*, break, beat or throw down, destroy.

הריסות, הרס destruction.

התת to *devise mischief*, Psal. lxii. 3.

התל to deceive, mock, or *impose* upon. מהתלות deceits, Isai. xxx. 10.

ו

ו a *hook*: hence is derived the conjunction ו which is very frequently prefixed to words, to indicate some connexion with the foregoing.

והב *Vabeb*, thought to be the proper name of a place near the river *Arnon*, Numb. xxi. 14.

ולד a child, for ילד.

ז

זאב a *wolf*.

זאת *this*, thus.

- זבב** *Baal Zebub*, the idol-god of *Ekron*, 2 Kings i. 2, 3, 6, 16.  
 — **זב** to *flow*, to *flow out*; an issue or flux. **זב** he that has a running issue. **זבת** flowing.  
**זבד** to *endow* a woman when she marries, Gen. xxx, 20, a dowry, Gen xxx. 20.  
**זבח** to *sacrifice*, kill, offer: a sacrifice. **זבחה** Hosea iv. 19. a sacrifice. **מזבה** an altar, a place or instrument for sacrifice.  
**זבל** to *cohabit*, or dwell. **זבול**, **זבלה** a habitation.  
**זג** the *husk* or skin of a grape, Numb. vi. 4.  
**זוד** to *boil* or *swell* with pride; to act proudly or presumptuously, **זד** proud, presumptuous. **זידון** swelling, Psal. cxxiv. 5. **זרון** pride—**נזר** to sod or boil, Gen. xxv. 29. **נזיר** pottage.  
**זוה**, **זו**, **זאת** *this*, thus.—**נזר** to *sprinkle*.  
**זהב** *gold*: fair weather, or the bright-shining of the sun, when the north-wind has dispersed the clouds, Job xxxvii. 22. yellow shining oil, Zech. iv. 12. it is nearly the same both in sense and sound with **צהב** *yellow*.  
**זהם** to abhor or *nauseate*, Job xxxiii. 20.  
**זרר** to *shine with reflected light*, Dan. xii. 3. brightness, or reflected splendor, Dan. xii. 3. Ezek. viii. 2. **הזדיר**, **זרר** to teach, warn, admonish, which is like shewing light to one in the dark.  
**זו** for **זה** this—**זו** the month *Zif*, falling somewhere in *April* or *May*, 2 Kings vi. 1, 37.—**זויה** a *corner*, Zech. ix. 15. a corner stone, Psal. cxliv. 12. **מזוי** pantries, usually made in nooks or corners of houses, translated *garners*, Psal. cxliv. 13.  
 Look for **זוב**, **זור** &c. leaving out the middle **ו**.  
**זוז**, **מזוזה** a door post, on which the door is *moved*—**זיז** splendor or motion; translated, abundance, Isai. lxvi. 11.—an animal which moveth; translated *beast*, a wild beast, Psal. l. 11. lxxx. 13.  
**זחח** to be *loosed*, Exod. xxviii. 28. xxxix. 21.  
**זחל** to *cringe* or *skulk through fear*, Job xxxii. 6. **זחלים** *serpents*, Deut. xxxii. 24. worms. Micah vii. 17. being animals that thus skulk in holes.

Look for זיק, זיק, זיק leaving out the middle י.

זכך, and זכה to be, or to make clean, pure, transparent, crystal, Job xxviii. 17.

זכר to remember, record, mention; remembrance. זכר, זכור a male, by which the memory of the name and family is preserved. זכרון a memorial.

זלל, and זול to lavish, Isai. xvi. 6. זולל a glutton, a sot-tish, good for nothing person: vile, Jer. xv. 19. Lam. i. 11. זלות vilenesses, Psal. xii. 8. זלזל despise, Lam. i. 8. זלזל a luxuriant branch, Isai. xviii. 5. (זלזל gaddest thou about, or makest thyself vile, Jer. ii. 36. or perhaps put for זולת from זול.) זולת, see below זולת נזל to flow, or flow down, pour, distil, drop, melt. נזלים floods, streams. מזלות the planets, or fluxes of light reflected from them, 2 Kings xxiii. 5.

זלג, מזלג a flesh hook.

זלעפה a vehement storm, Psal. xi. 6. terror, Lam. v. 10. horror, Psal. cxix. 53. compounded of זל to scatter, and עפ agitation.

זלת, זולת, זולת besides, except, save, only.

זמ, and זים to think, imagine, purpose, devise, plot. זמח, and מזמח a thought, purpose, discretion: mischievous, lewd or wicked device—נזם an ear or nose jewel.

זמן to appoint; an appointed time.

זמר to cut off superfluous branches; to prune, Lev. xxv. 3, 4. Isai. v. 6. זמיר, זמורה a branch. זמירות pruning-hooks, snuffers.—זמר to sing artificial composures, where superfluous and discordant words are cut off; to sing praises. זמיר a singing, Cant ii. 12. זמירה, זמירה a song, melody, psalm. מזמור a psalm. מזמרת choice things, most praised; translated best fruits, Gen. xliii. 11. זמר the chamois, Deut. xiv. 5. an animal that lives chiefly by cropping, and as it were pruning the leaves and tender branches of trees.

זון, זן a kind or species, 2 Chron. xvi. 14. Psal. cxliv. 13. —זון in Chaldee to feed. מזון meat, Gen. xlv. 23. מזון fed, Jer. v. 8.—זנה to play the harlot, or commit whoredom. זונה a whore, harlot. זונות whoredom, זונות whoredoms—זנות armour or girdles, 1 Kings xxii. 38. זון weapon or girdle, Deut. xxiii. 13. con-

nexion uncertain ; unless, because harlots girded themselves with ornaments to allure men.

זנב a tail : to cut off the tail, or smite the hindmost, Deut. xxv. 18. Josh. x. 19.

זנח to cast off, or remove to a distance.

זנק to leap, Deut. xxxiii. 22

זע or זעה the radical idea seems to be *commotion* ; to move, Esth. v. 9. tremble, Eccl. xii. 3. זועה vexation, Isai. xxviii. 19 זעוה a removal : trouble, 2 Chron. xxix. 8. זעזע to vex, Hab. ii. 7.—זעע causing sweat, Ezek. xlv. 18. זעט sweat, Gen. iii. 19. which is excited by motion.

זער to cut short or extinguish, Job xvii. 1.

זעם to have indignation against, to defy, abominate, abhor : indignation.

זעף to rage or fret, be displeased and uneasy in mind : wrath, indignation, rage, raging. זעפם sad of countenance, Gen. xl. 6. worse liking as if uneasy, Dan. i. 10.

זעק to cry out loud ; to call or assemble together. זעקה a cry.

זער, זעיר a little, Job xxxvi. 2. Isai. xxviii. 10, 13. זעיר a little while, Isa. x. 25. xxix. 17. small, Isai xvi. 14. few, Isai. xxiv. 6.

זפת pitch, or bitumen, Exod ii. 3. Isai. xxxiv. 9.

זקק to refine or purge from impure mixtures, 1 Chron. xxviii. 18. xxix. 4. Job xxviii. 1. Psal. xii. 6. Isai. xxv. 6.

Mal. iii. 3. applied to the drops of water as refined into rain, Job xxxvi. 27. זקים chains or fetters, perhaps made of refined iron, Job xxxvi. 8. Psal. cxlix. 8. Isai. xlv. 14. Nahum iii. 10.—זיק, זיקות sparks, Isai. l. 11.

זקים fire-brands, Prov. xxvi. 18.—נזק damage, Esth. vii. 4. a Chaldee word.

זקן to be or wax old. זקנים the aged, antients, elders, זקנה old age. זקן the beard, the sign of age.

זקף to raise up, Psal. cxlv. 14. cxlvi. 8.

זר to disperse abroad, scatter, winnow, fan ; to be estranged : זר a stranger. מזרה a fan מזרים north, or scattering north winds, Job xxxvii. 9. מזירות Maz-zaroth, Job. xxxviii. 32. which perhaps means the dispersed gross air.—זור to press out, squeeze, crush : to sneeze, 2 Kings iv. 35. to dress, or bind up a wound,

- or sore by pressing out the matter, Isai. i. 6. Jer. xxx. 13. **מזור** a wound or sore, Hos. v. 13. Obad. 7. — **נזר** to *separate*, separate one's self, separation: a crown or diadem, a badge of distinction. **מנזרים** crowned men, Nahum iii. 17. **נזיר** a Nazarite. **נזר** vine undressed, Lev. xxv. 5, 11. or vine of separation; so called because the vineyard in the sabbatical year was sequestered from the owner's use: hair of separation, Jer. vii. 29. — **זר** to *gird*, 2 Sam. xxii. 40. to compass, Psal. cxxxix. 3. **זר** the crown or border which went about the top of the ark, table and altar of incense. **זרזיר** the greyhound, girt in the loins, Prov. xxx. 31. these are from **אזר** to gird, the **א** being dropped.
- זרא** loathsome or *nauseous*, Numb. xi. 20.
- זרב** to be *dissolved by the heat of the sun*, to wax warm, Job vi. 17
- זרזית** that which waters, Psal. lxxii. 6. from **זר** to scatter, and **צף** overflow
- זרה** to *spring up*, arise, rising. **מזרח** the east, or sun-rising.
- אזרח** a native, or one home born: a tree growing in its native soil, translated a green bay tree, Psal. xxxvii. 35.
- זרם** to *pour forth*, overwhelm, overflow: a tempest, storm, torrent, or inundation. **זרמה** a copious flux or issue, Ezek. xxiii. 20.
- זרע** seed, to sow. **זרע** to seed or yield, Gen. i. 11, 12. to conceive seed, Lev. xii. 2. **נזרע** the same, Numb. v. 28. **זרעים** pulse, Dan. i. 12. **זרענים** pulse, Dan. i. 16. — **זרוע**, **זרוע**, **אזרוע**, **זרע** the arm; **זרע** shoulder, Numb. vi. 19. Deut. xviii. 3. power or strength, Psal. lxxi. 18. lxxix. 11. Ezek. xxii. 6. the connecting idea may be to be *dilated* as seed sown, and *stretch out* as the arm.
- זרק** to *sprinkle*, **מזרק** a vessel used in sprinkling; a basin, or bowl.
- זרת** a *span*, the length from the extremity of the thumb, to the extremity of the little finger *expanded*, perhaps from **זרה** to spread abroad. N. B. The longer span was half a cubit, almost eleven inches, the lesser was a third part of a cubit, a little more than seven inches and a quarter.
- זית** an *olive*, both tree and fruit: an olive-yard.

**חבב** to *love*, Deut. xxxiii. 3.—**חבת, חבה, מחבת** a *pan*—**חוב** a Chaldee word, to be *indebted*, to forfeit, Dan. i. 10. a debtor, Ezek. xviii. 7.—**חבא** to *hide*, sometimes written without the **א**. **מחבא** a hiding or lurking place, 1 Sam. xxiii. 23. Isai. xxxii. 2. **חביון** a hiding, Hab. iii. 4. **חב** the bosom, as a secret place, Job xxxi. 33. **חבט** to *thresh* or beat out, Judg. vi. 11. Ruth ii. 17. Isai. xxviii. 27. to beat off, Deut. xxiv. 20: Isai. xxvii 12.

**חבל** to *bind or connect*, or *be obligated*: a rope, cord, line, band, or binder: a region, portion, or tract of land measured by a cord or line: a pilot or mariner employed in the handling of ropes: the mast of a ship, having many ropes fastened to it, Prov. xxiii. 34. a company connected, 1 Sam. x. 5, 10. the girding pain or pangs of a woman in travail; to be in travail with: to be bound under the obligation of a debt; a pledge; to give or take a pledge; to be under obligation to punishment; to be ruined; to destroy; destruction, Micah ii. 10. to offend, or render one's self obnoxious, Job xxxiv. 31. or to deal corruptly, Neh. i. 7. to be corrupt, Job xvii. 1. **חבלות** wise counsels, good advice; i. e. well connected, and wisely concerted designs.

**חבצלת** a *rose*, probably the *narcissus*, Cant. ii. 1. Isai. xxxv. 1.

**חבק** to *embrace*, fold together; a folding of the hands, Prov. vi. 10. xxiv. 33.

**חבר** to *join*, or couple things together of the same sort, heap up, or tack together, Job xvi. 4. a companion, company. **מחברה, חברה** a coupling. **התחברות** league or junction, Dan. xi. 23. **חבורה** a stripe, wound, or bruise, where the blood and humours are collected. **חברבת** the spots of a leopard, Jer. xiii. 23. **חובר** a charmer, **חברים** enchantments; supposed to be incantations to collect serpents, or other noxious animals together without harm.

**חבש** to *bind*, bind up, bind on, to saddle, to gird; govern or bind up and rectify disorders in government, Job xxxiv. 17.

**חבת**, מחבת a *pan*.

**חגג** to *move or dance round in circles*; to celebrate a feast by such dancing: reel to and fro, Psal. cvii. 27. **חג** a feast—**חוג** to encircle, encompass, Job xxvi. 10. **חוג** a compass, Prov. viii. 27. a circle, Isai. xl. 22. a circuit, Job xxii. 14. **מחוגה** the compass, Isai. xlv. 13.—**חנה**, **חנאים** *clefts of a rock*, Cant. ii. 14. Jer. xlix. 16. Obad. 3.—**חנא** a *terror or commotion*, Isai. xix. 17.

**חנב** a *locust* or grasshopper.

**חגר** to *gird on*, to gird about the waist: to restrain, Psal. lxxxi. 10. **חגורה**, **חגור** a girdle. **חגרה** an apron, Gen. iii. 7 **מחגרת** a girding, Isai. iii. 24.

**חדד** to *penetrate*: to be sharp, to sharpen—**חדד** to be glad, penetrated or struck with joy, Exod. xviii. 9. Psal. xxi. 6. **חדוה** joy or gladness, 1 Chron. xvi. 27. Neh. viii. 10.—**חור** to put forth a riddle, which is striking and piercing to the mind. **חידה** a riddle, dark saying, proverb, hard question—**יחד** to *unite*, be joined together, **יחד**, **יחדו** together, likewise, alike, like as, altogether, at once. **יחיד** darling, only, solitary. This root is nearly allied to **אחד** both in sound and meaning.

**חדל** to *desist*, cease, forbear, fail; rejected, Isai. liii. 3. unoccupied, Judg. v. 6. frail or transitory, soon ceasing, Psal. xxxix. 4. transitory world, Isai. xxxviii. 11.

**חרק** a *thorn* or briar, Prov. xv. 19. Micah vii. 4.

**חדר** an *inner retired chamber*; the innermost parts: the South, Job xxxvii. 9. that part of the hemisphere which is concealed from our view: within, Deut. xxxii. 25.

**חדש** to *renew*; new; new moon; a month.

**חזה** to *shew*. **אחזה** declaration, Job xiii. 17. (**חזות** towns, from **חיה**).

Look for **חוב**, **חור**, **חוג**, **חוח**, **חז**, &c. leaving out the middle ו.

**חזיז** *lightning*, Job xxviii. 26. xxxviii. 25. Zech. x. 1.—

**חזת** to see, behold: provide, or look out, Exod. xviii. 21.

**חזה**, **חזת** a seer. **חזון**, **חזיון**, **חזות**, **חזות** a vision. **חזות**



notable or visible, Dan. viii. 5, 8. **מחזה** light or window, 1 Kings vii. 4, 5.—**חזה** the breast of an animal, exposed to the sight.—**חח, מחח** the *utmost limit*, translated haven, Psal. cvii. 30. **חזה** and **חזות** final or decisive agreement, Isai xxviii. 15, 18.

**חזק** to be or make *strong or firm*, to *take or keep fast hold*, to strengthen, repair, be courageous, encourage, harden, to take, to hold, retain, and the like. **חזקה** strength, strong, mighty.

**חזיר, חזר** a boar, *swine*.

**חזק** to *hook or clasp together*; a hook; a thorn, bramble or thistle, being shrubs whose branches are entangled together: a thicket, 1 Sam. xiii. 6. clasped ornaments or bracelets. Exod. xxxv. 22. clasped fetters or chains, Ezek. xix. 4, 9.

**חוט** a *thread*: a cord, Eccl. iv. 12. a fillet, Jer. lii. 21. a line, 1 Kings viii. 15.—**חטא** *wheat*. See **חנט**.—**חטא** to *take the wrong aim, and miss the mark* Judg. xx. 16. to sin, to expiate sin, to cleanse or purify from sin. Sin, sin-offering. **חטאה** the same. **מחטו** for **מחטא** from sinning, Gen. xx. 6.

**חטב** to *hew or carve wood*.

**חטם** to *refrain*, Isai. xlviii. 9.

**חטף** to catch or *seize upon* suddenly, Judg. xxi. 21. Psal. x. 9.

**חטר** a *rod or twig*, Prov. xiv. 3. Isai. xi. 1.

**חיה**, and **חיי** to *live*, save, or preserve alive, nourish, quicken, revive, recover. **חיה, חיים** life, lives. **חיה** an animal, living creature, beast: a troop of foragers providing sustenance for an army, 2 Sam. xxiii. 11, 13. a congregation or family kept alive by one common head, Psal. lxxviii. 10. lxxiv. 19. Multitude or wild beasts, Psal. lxxiv. 19. **חית קנה** beast of the reeds, probably the Hippopotamus, meaning savage people, Psal. lxxviii. 30. **חיות** villages or towns for men to live in, **מחיה** sustenance to preserve life.

See the rest **חיל**, **חין**, **חין**, **חין** leaving out the middle.

**חך** the palate or roof of the mouth—**חכר** a hook or angle

which the fish gape at—**חכה** to wait or tarry in expectation; to *gape in expectation* seems the radical idea. **חכילי** *red in the eyes* through drinking of wine, Gen. xlix. 12. **חכללות** redness, Prov. xxiii. 29. **חכם** to be *wise*, subtil, skilful, act wisely, to make wise, **חכמה** wisdom. **חלל** to *perforate*, wound and slay. **חלל** to penetrate or make an entrance into an affair, to begin. **תחלה** a beginning—**חלל** to *stab* or *slay* the real or relative holiness of persons or things; so, to prophane or defile. **חלל**, **חל**, common, unholy, profane. **חלילה**, **חלילה** far be it, God forbid. **חליל**, **חליל** a pipe or flute made of wood perforated; a player on an instrument, Psal. lxxxvii. 7. **מחול**, **מחול** a dance to a pipe. **מחללות** dancers, Judg. xxi. 23. **מחלת** the company, or rather dancing and exultation, Cant. vi. 13. **חלה** an unleavened cake, probably perforated with holes to prevent fermentation. **חל** a hollow ditch or trench, 2 Sam. xx. 15. 1 Kings xxi. 23. Isai. xxvi. 1. **מחלות** caves, formed by penetrating into the substance of the earth, Isai. ii. 19. **חלון** a window, cut out of the walls of a building. **חלוא**, **חלוא** a jewel, Cant. vii. 1. Hos. ii. 13. **חלי** an ornament, Prov. xxv. 12. being some kind of hollow, perforated ornament—**חלה** to be wounded, sick, grieved. **חלי** sickness, disease. **תחלוא**, **מחלי** the same. **מחלת** Mahalath, perhaps meaning sickness in the title of Psalm liii. **חלות** infirmity, Psal. lxxiii. 10. **תחלואים** sick persons, Jer. xiv. 18. xvi. 4. **מתחולל** grievous, Jer. xxiii. 19.—**חלה** to *beseech*, intreat, as one in grief. This word always takes after it **פני** the face—**חול** to *travail with child*, to be in great pain and sorrow, to tremble. **חיל**, **חיל** pain, pangs, sorrow. **חלחלה** much or great pain. **חולל**, **חולל** to bring forth, bear, form. **חול** the *sand* on the sea-shore; connexion uncertain—**חיל** *any thing by which a person becomes excellent*; powerful, prevalent, or strong; viz. activity, valour, worth, virtue, strength, riches, forces, wealth, army, host, band, train, company, bulwarks, rampart, and the like—**יחל** to *wait*,

hope, tarry, stay. **חלחל** hope. N. B. These five roots **חלל** to perforate, wound, and prophane. **חלה** to be sick, **חול** to travail in birth, **חיל** excellence, and **חיל** to wait, frequently intermix in their grammatical formations.

**חלא** scum or *rust* adhering to the sides of a boiling pot, Ezek. xxiv. 6, 11, 12. **חלא** for **חלה** see under the foregoing root.

**חלב** milk, fat. **חלבנה** galbanum, Exod. xxx. 34. being soft oily substances.

**חלך** transitory or *stealing away insensibly*, Psal. lxxxix. 47. the world, Psal. xvii. 14. xlix. 1. the human age, Job xi, 17. Psal. xxxix, 5. being transitory. The weasel or mole, Lev. xi. 29.

**חלם** to *catch at*, 1 Kings xx. 33.

**חלך** **חלכה**, **חלכא** the poor, *weak*, or unable to make resistance, Psal. x. 8, 10, 14.

**חלם** to *dream*, a dream. **חלמות** ריר the white of an egg, rather the slaver of a dreaming sleepy-headed person, See ריר (חלם) to be in good health, Job xxxix. 4. **חלים** to recover to health, Isai. xxxviii. 16. This sense of the root is thought to be taken from its use in the Syriac language)—**אחלמה** an amethyst, Exod. xxxviii. 19. xxxix. 12.

**חלמיש** a *flint*; rock.

**חלף** to *pass*, pass on, pass away, change, alter, renew, to pass or strike through, Judg. v. 26. Job xx. 24. to spring up afresh, and so be renewed, Job xiv. 7. Psal. xc. 6. **חלף** **חליפה** a change, a course or turn. **חלף** for or in exchange for, Numb. xviii. 21, 31. **חלף** destruction or passage, Prov. xxxi. 8. **מחלף** a sacrificing knife, Ezra i. 9. **מחלפות** locks of hair, Judges xvi. 13, 19. so called perhaps because they may be easily changed in colour, or are continually changing, old hairs falling off, and new ones coming.

**חלץ** to *loosen* or *disengage*; as a shoe from the foot, Deut. xxv. 9, 10. or stones from a building, Lev. xiv. 40, 43; loosen, let down; translated draw out, Lam. iv. 3. to set loose or free from danger, to deliver; to be free from incumbrance, to expedite: to be ready, trans-

lated; ready armed. **החליץ** to make pliant or flexible, Isai. lviii. 11. translated, to make fat. **חליצה** spoil, Judges xiv. 19. armour, 2 Sam. ii. 21. meaning probably, a loose robe. **מחלצות** loose garments, Isai. iii. 22. Zech. iii. 4. **חלצים** the loins, containing the five lower vertebræ of the spine, which are more flexible or loose than the upper part.

**חלק** to divide into parts, distribute; part, portion, **חלקה**, **חלקה** piece, parcel, course, or division—to smooth or polish, Isai. xli. 7. because things accurately divided have a smooth surface; to be smooth, to flatter. **חלקה** smooth parts, Gen. xxvii. 16. **חלקות** flatteries, slippery place. **חלקלקות** slipperinesses, Psal. xxxv. 6. flatteries, Dan. xi. 21, 34. slippery ways, Jer. xxiii. 12.

**חלש** to weaken, discomfit, Exod. xvii. 13. Isai. xiv. 12. weak, Joel iii. 10. waste away, Job. xiv. 10. **חלושה** defeat or overthrow, Exod. xxxii. 18.

**חם** to be hot, or warm; to warm or get heat. **חמה** **חם** heat, **חמה** the heat of the sun or solar flame. Job xxx. 28. Psal. xix. 6. Cant. vi. 10. Isai. xxiv. 23. xxx. 26. **חמן** an image dedicated to the sun. **חומה** a wall, probably composed of burnt materials, as brick or lime—**חום** brown, as if scorched by the heat of the sun, Gen. xxx. 32, 33, 35, 40.—**חמי** a father in law, **חמות** a mother in law—**יחם** to be hot, to conceive. **חמה** wrath, fury. **חמת** inflammatory poison.—**חמא**, **חמאה**, **חמה**, butter. **חמא** for **חמה** fury, Dan. xi. 44.

**חמד** to desire, covet. **נחמד** pleasant, to be desired. **חמד**, **חמד** delightful, precious. **חמדה**, **חמד** desire, a desirable thing.

**חמט** a snail, or kind of lizzard, Lev. xi. 30.

**חמל** to spare, pity, compassionate. **חמלה** pity, Gen. xix. 16. Isai. lxfii. 9. **מחמל** the same, Ezek. xxiv. 21.

**חמן** images dedicated to the sun; from **חם**.

**חמס** to take away by violence, or offer violence: wrongfully imagine, Job xxi. 27. violence, injury, wrong, **חחמס** the rapacious night-hawk, Lev. xi. 16. Deut. xiv. 15.

**חמץ** to *sour*, ferment, leaven, leavened bread ; vinegar ; to be grieved, or in a ferment of mind, Psal. lxxiii. 21. a cruel or exasperated man, Psal. lxxi. 4. **חמוץ** one oppressed, or suffering by the fury of others, Isai. i. 17. died or sprinkled as with fermented wine, Isai. lxiii. 1. **מחמץ** leavened.

**חמק** to *turn aside*, withdraw, or go about, Cant. v. 6. Jer. xxxi. 22. **חמוקים** the joints of the thigh-bones whereby they can turn aside, Cant. vii. 1.

**חמר** to be troubled, or in a *turbid state and motion*, Psal. xlvi. 3. mire, clay, slime, mortar, or *bitumen*, produced by a turbid effervescence from the earth : to daub with it, Exod. ii. 3. fermented liquor, or wine that has undergone fermentation, Deut. xxxii. 14. Psal. lxxv. 8. Isai. xxvii. 2. **חמור** the turbulent he-ass. **יחמור** the fierce bubulus, or wild-ox. Deut. xiv. 5. 1 Kings iv. 23. (**חמר** a heap or large quantity of any thing : an *Homer*, the largest measure of capacity for dry things used among the Hebrews, containing ten *Ephabs*, i. e. seventy-five gallons and five pints, wine measure. Connexion with the root uncertain). **חמרמר** to be much troubled, Lam. i. 20. ii. 11. foul or swollen by inward agitation, Job xvi. 16.

**חמש**, **חמשה** *five* : to take a fifth part, Gen. xli. 34. **חמשים** fifty. **חמישי** fifth. **חמישית** a fifth part. **חמשים** armed or equipped, Josh. i. 14. iv. 12. Exod. xiii. 18. Judg. vii. 11. armed soldiers were so called, because they were placed five in a rank ; or because they were wont to be girt about those parts which are under the five small ribs. **החמש** the fifth rib, 2 Sam. ii. 23. iii. 27. iv. 6. xx. 10. or that part of the belly which is just below the five small ribs.

**חמת** a *bottle*, or pitcher, Gen. xxi. 14, 15, 19. Heat, wrath, from **חמם** : a bottle, or perhaps inflammatory strong liquor, Hab. ii. 15.

**חנן** to be *gracious*, kind, merciful and favourable to any, **התחנן** to make supplication for a favour. **חן** grace, favour. **חנינה** favour. **תחנן**, **תחנה** supplication, **חנם** gratis, freely, without cost, without cause, for nought, in vain. **חנן** gracious--**חין** the grace or

- comeliness of his structure, Job xli. 12.—**חנה** to *pitch* or *fix the tent*: abide, Numb. xxxi. 19. dwell, Isai. xxix. 1. encamp. **מחנה** a camp, host, army, company. **תחנה** encamping, 2 Kings vi 8. **חניות** cabins or cells, Jer. xxxvii. 16. **חנית** a camp-spear or javelin.
- חנש** to *sweeten*, or begin to ripen; translated, put forth, Cant. ii. 13. to embalm dead bodies, whereby they are sweetened and preserved from putrefaction, Gen. i. 2, 3, 26. **חטה** **חטים** wheat, perhaps from its peculiar sweetness, above other grain.
- חנך** to *initiate*, train up, dedicate. **חנכה** dedication. **חניכים** trained or initiated ones, Gen. xiv. 14.
- חנמל** *intense frost*, Psalm lxxviii. 47.
- חנף** to be *polluted* or defiled, a hypocrite or polluted wretch. **חנפה** profaneness, Jer. xxiii. 15. **חנף** hypocrisy, Isai. xxxii. 6.
- חנק** to *strangle*, Nahum ii. 12. hang one's self, 2 Sam. xvii. 23. **מחנק** strangling, Job vii. 15.
- חסה** to *take shelter under*, to trust or hope in. **מחסה** a refuge. **חסות** trust, Isai. xxx. 3.—**חסם** to *spare*, or have pity.
- חסד** *extraordinary kindness, mercy or goodness*. **הרחסד** shew one's self merciful, 2 Sam. xxii. 26. **חסד** exceedingly kind, good or holy—**חסד** is used in a bad sense in Lev. xx. 17. a very wicked thing, Prov. xxv. 10. put to shame, Prov. xiv. 34. a reproach.—**חסידה** a stork or ostrich, said to be extraordinarily good to its parents.
- חסל** to *consume*, Deut. xxviii. 38. **חסיל** a caterpillar, a species of locusts, which consumes the fruits of the earth.
- חסם** to *stop up*, Ezek xxxix. 11. muzzle, Deut. xxv. 4. **מחסום** a bridle or muzzle, Psal. xxxix. 1.
- חסן** to be *strongly guarded*, or laid up secure, Isai. xxiii. 18. strength, Isai. xxxiii. 6. Jer. xx 5. riches, Prov. xxvii. 24. treasure, Prov. xv. 6. Ezek. xxii 25. **חסון**, **חסין**, **חסן** strong. Psal. lxxxix 8. Isai. i. 31. Amos ii. 9.
- חספס** **מחספס** a *round thing*, Exod. xvi. 14.
- חסר** to be *deficient*, abate, want, lack. **מחסור** poverty, want, **חסרון** what is wanting, Eccl. i. 15.

חַפָּה and חִפָּה to *cover, overlay*. חָף clean, secured by innocence, Job xxxiii. 9. חוֹף a haven or harbour protecting ships from storms. חִפָּה the covert of a chamber or closet, Psal. xix. 5. Joel ii. 16.—חָפֵא to *act secretly*, 2 Kings xvii. 9.—חָרַף *barefoot*, 2 Sam. xv. 30. Isai. xx. 2, 3, 4. unshod, Jer. ii. 25.

חָפוּ to *haste away, or make haste through fear*. חָפוּן haste.

חֵפוּ the *hand considered as capacious*, or holding as much as it can; rendered hand, fist, handful, Exod. ix. 8. Lev. xvi. 12. Prov. xxx. 4. Eccl. iv. 6. Ezek. x. 2, 7.

חָפֵץ to *desire, delight, or have pleasure in*. Desire, delight, will, pleasure, purpose: he moveth, viz. at pleasure. Job xl. 17.

חָקַר to *sink, to dig, dig for, search out*: to be or to make ashamed, i. e. to sink as the countenance does in shame.

חַרְקָרִית moles, who dig in the earth, Isai. ii. 20.

חָפַשׁ to *search, a search*. חִתְחַפֵּשׁ to *disguise one's self*: be changed or disguised, Job xxx. 18.—חָפֵשׁ to *be free*. חֵפֶשׁ free, or at liberty. חִפְשִׁית liberty or separation. חִפְשָׁה freedom. The radical idea uncertain, unless it be to *strip or be divested*; so to be free from incumbrance; to search by stripping off a covering; to disguise one's self by stripping one's self of the usual apparel.

חָצַץ and חִצָּה to *divide or part*. חִצִּית, חִצִּית, חִצִּית, מחצה half, middle, midst. חָצֶה an arrow or dart, cutting or dividing what it hits. חִצִּי an archer. חִצִּי gravel, Prov. xx. 17, gravel stones, Lam. iii. 16. a stone divided into many pieces, or so called because when mixed with food in eating is like darts to the teeth;—bands, Prov. xxx. 27. viz. in several divisions:—חוֹץ a street, separating the neighbouring houses: a field, Job v. 10 Prov. viii. 26. highway, Amos v. 16. it seems to mean any space that lieth *without* a place, in distinction to that which is within it. חוּץ, מחוץ, חוצה, חיצון, without, outward, abroad. חוּץ חִיצוֹנָה outward, utter, without.—חוּץ מִמֶּנִּי more than I, i. e. besides me, as it were on the outside of me.

Eccl. ii. 25.—חֵץ an outside wall or separating fence, Ezek. xiii. 10.

הַצַּב to *hew* or *cut out* : to engrave, Job xix. 24. cut or divide, Psal. xix. 7. cut in pieces, Isai. li. 9. הַצְבִּים hewers, masons. מַחְצֵב hewing.

הַצֵּן the *grasp of both arms, folded and meeting before the breast* ; rendered the bosom, arms, or lap, Neh. v. 13. Psal. cxxix. 7. Isai. xlix. 22.

חֶצֶר a *court, town, or village*.—חֲצִיר grass, *herb, hay* : leeks, Numb. xi. 5.—הַצְצַר to *blow* or *sound a trumpet*. הַצְצִירָה a trumpet.

חָק to *delineate* or *mark out, or prescribe bounds* : print, Job xix. 23. a statute-maker, a law-giver. חֻק, חֻקָּה a statute, ordinance, decree, or the like : a prescribed portion : a set time, Job xiv. 13. bounds, Job xvi. 10. a task, Exod. v. 14.—חֻקֵּי thoughts, Judges v. 15. perhaps it should be read חֻקֵּי searchings, as in the next verse.—חָקָה to *portray* or *carve*. 1 Kings vi. 35. Ezek. viii. 10. xxiii. 14. חָתַם set a print, Job xiii. 27.—חֵיק *bosom* : lap, Prov. xvi. 33. the midst, 1 Kings xxii. 35.

חָקַר to *search out* or *explore* : a searching. מַחְקָרִים deep places or recesses, which cannot be found without accurate search, Psal. xcvi. 4.

חָרָה and חָרָה to be *intensely hot*, as when the fire looks *white*. חָרָה, נָחַר to be burnt : angry, Cant. i. 6. חָרָה to kindle, Prov. xxvi. 21. extreme burning, Deut. xxviii. 22. חָרָה parched places, Jer. xvii. 6. חָרָה to be kindled, to wax hot, to be wroth, be grieved. חָרָה earnestly, Neh. iii. 20. חָרָה, חָרָה heat, wrath. חָתַח to fret or heat one's self, Psal. xxxvii. 1, 7, 8. Prov. xxiv. 19.—חָוֵה to be *white* or *pale*, חֻוִּים nobles apparalled white. חֹר, חֹר a hole, through which the light gives a white appearance. חֹרֵי networks, or white works, Isai. xix. 9.—חֹרָה dung, *excrements*, Isai. xxxvi. 12. חֹרֵי the same, 2 Kings vi. 25. xviii. 27. מַחְרָאֵת draught-houses, 2 Kings x. 27.—חָרַח to tarry, 2 Sam. xx. 5. put for אָחַר.

חָרַח to *drain off* ; to dry up : drought, dryness, heat חֹרֶה dry land. חֹרֶה drought, Psal. xxxii. 4. חֹרֶה



to lay waste, destroy, make desolate. **הרבה** desolation, desolate or waste places. **חרב** a sword, draining the body of its blood: hence a knife, Ezek. v. 1, 2. 1 Kings xviii. 28. Josh. v. 2, 3. a dagger, Judg. iii. 21, 22. a tool, Exod. xx. 25. a mattock, 2 Chron. xxxiv. 6. an ax, Ezek. xxvi. 9.

**חרג** to be forced through fear to come out of, Psalm xviii. 45.

**חרגל** a beetle, a kind of locust, Lev. xi. 22.

**חרר** to tremble or quiver through fear, be afraid; to fright away: to be careful, 2 Kings iv. 13. **חרדה** trembling, fear, care.

**חרן** a chain or string of pearls, Cant. i. 10.

**חרט** a graving tool or pen, Exod. xxxii. 4. Isai. viii. 1.—

**חריט** a bag, 2 Kings v. 23. **חריטים** crisping pins, Isai. iii. 22. connexion uncertain.

**חרטום** a magician.

**חרך** to roast, Prov. xii. 27. **חרצת**, Cant. ii. 9. connexion uncertain; unless the former of these places means, to secure in lattice work.

**חרל**, **חרול** nettles or briars, Job xxx. 7. Prov. xxiv. 31. Zeph. ii. 9.

**חרם** totally to separate: devote, devote to destruction, utterly destroy: a devoted, accursed, dedicated thing; a curse, utter destruction: a net by which fishes are totally separated from the rest. **חרום** one that hath some limb totally separated from him, Lev. xxi. 18. where it is opposed to one that hath some part superfluous.

**חרמש** a sickle, Deut. xvi. 9. xxiii. 25.

**חרם** the itch, or rather a burning ulcer, Deut. xxviii. 27: the sun or solar orb of fire, Judg. viii. 13. xiv. 18. Job ix. 7. **שער חרסות** the sun-gate or gate of burning, Jer. xix. 2.

**חרף** set at nought, reproach, defy: despise or hazard, Judg. v. 18. **חרפה** reproach. **חרף** the winter, as it were the reproach of the earth: the cold, Prov. xx. 4. to winter, Isai. xviii. 6. **חרפי** my youth, Job xix. 4. rather, reproach: or the radical idea may be, to pluck or strip off fruit. So Job xxix. 4. the days of my youth.

**חרפ** means the days of my autumn, the season when fruits are plucked; the most plenteous or prosperous part of my life.

**חרץ** to be *sharp or pointed*: to move or sharpen, viz. the tongue, Exod. xi. 7 Josh. x. 21 to bestir or sharpen one's self, 2 Sam. v. 24. to determine, decree, decide, or bring to a point. **חרוץ** decision, Joel iii. 14. **חרוץ** what is sharp and pointed, Job xli. 30. Isai. xli. 15. sharp, acute, active, or diligent in business; an instrument with sharp teeth: threshing instrument, Isai. xxviii. 27. Amos i. 3. **חריוץ** a harrow, 2 Sam. xii. 31. 1 Cron. xx. 3. **חרוץ** maimed, what is pierced, Lev. xxii. 22. a wall or ditch, Dan. ix. 25. fine gold. **חריוץ** a cheese, 1 Sam. xvii. 18. The connexion of these last two or three meanings with the root is uncertain.

**חרצב** a band or *girding*, Psal. lxxiii. 4 Isai. lviii. 6,

**חרצן** a *kernel* or *grape-stone*, Numb. vi. 4.

**חרק** to *gnash* or grind the teeth through spite or indignation.

**חרש** to *engrave or cut*, as smiths, carpenters or plowmen; to plow, engrave. **חרשת** cutting or carving, Exod. xxxi. 5. **חריש** ground for tillage, 1 Sam. viii. 12. plowing-time, Gen. xlv. 6. Exod. xxxiv. 21. **מחרשה** a plough-share, 1 Sam. xiii. 20, 21.—**חרש** a workman or mechanic, artificer, smith, carpenter, engraver: a wood or bough fit to be cut for the carpenter's use: earthen ware, a potsherd:—to be smitten or cut in the ear and tongue; so to be silent and deaf: silently or secretly, Josh. ii. 1. **חרישית** vehement, or rather silent, still and suffocating, Jonah iv. 8.

**חרת**, **חרות** graven, Exod. xxxii. 16. probably for **חרוש**.

**חרש** *chaff*, Isai. v. 24. xxxiii. 11.—**חשה** to be *still*, hold one's peace: forbear acting, Judg. xviii. 9. 1 Kings xxii. 3.—**חוש** to *make haste*, or be hurried. **חשים** ready, Numb. xxxii. 17. **חיש** soon, speedily, Psal. xc. 10.—**יחש**, **התיחש** a *genealogy*, to be reckoned by the genealogy.

**חשב** to *think*, imagine, account, devise, impute, reckon, and the like; a cunning or thinking man: curious girdle. **חשבון** account and reason, Eccl. vii. 25, 27,

- a device, Eccl. ix. 10. חשבנות inventions, Eccl. vii. 29 engines, 2 Chron. xxvi. 15. מחשבה a thought, device, purpose, invention, curious or cunning work.
- אחשדרפון lieutenant, see in א.
- חשך to *keep back*, restrain, reserve, spare, withhold : to be dark or darkened, wherein the light is kept back or storkened. חשך, חשכה, חשך darkness. חשכים mean or obscure, Prov. xxii. 29.
- חשל feeble or *fatigued*, Deut. xxv. 18. נחשל חשל חשמל amber, Ezek. i. 4, 27. viii 2. or perhaps a coal burning with the most intense heat.
- חשמן a *prince*, Psal. lxviii. 31.
- חשן the *breast plate of the high priest*.
- חשף to *make bare*, uncover, discover : to take away, Isai. xxx. 14. and draw out, Hag. ii. 16. so leaving bare. חשיפים shorn flocks, 1 Kings xx. 27.
- חשק to *fasten*, connect, fillet. חשוק a fillet : a fellow, 1 Kings vii. 33.—to fix one's love upon, to delight, to desire, pleasure, desire.
- חשר, חשרת, חשרת binding or condensation, 2 Sam. xxii. 12. חשרים the naves or fellows of a wheel, which inclose and bind the whole together, 1 Kings vii. 33.
- אחשתרן Persian word for a *mule*, Esther viii. 10, 14.
- חחת to be *broken to pieces* ; dismayed, discouraged, afraid, terrify : take away, rather break in pieces, Psal. lii. 5. חת, חתה, חתית, terror, 'dread, fear. מחתה ruin, destruction, terror, dismay. חתחתים fears, Eccl. xii. 5.—חתר to *take fire* from a hearth, and put it into some other place, Prov. vi. 27. xxv. 22. Isai. xxx. 14. מחתה a censer, fire-pan, a snuff-dish. (חחת shall come down, Jer. xxi. 13. יחתו they go down, Job xxi. 13. נחת entereth, Prov. xvii 10. These are from נחת to *come down* or sink into, and are the only instances I can find where the first radical נ is dropped before the second radical ח).
- חתר to *determine*, Dan. ix. 24.
- חל to swaddle or *swathe*, Ezek. xvi. 4. חרול a swathe or roller, Ezek. xxx. 21. חתלה a swaddling band, Job xxviii. 9.

**חתם** to *seal*; to mark, Job xxiv. 16. he stopped, Lev. xv. 3. **חתמת**, **חתם** a seal or signet.

**חתן** to *contract affinity by marriage*: a relation by marriage, a father or son in law, a bridegroom or husband. **חתנת** a mother in law, Deut. xxvii. 23. **חתנה** espousals, Cant. iii. 11.

**חָתַף** to *take away by force*, Job ix. 12. a plunderer or robber, Prov. xxiii. 28.

**חָתַר** to *dig through*; to row, or dig hard in rowing, Jonah i. 13. **מַחְרֵרֶת** a digging through, Exod. xxii. 2. a search, Jer. ii. 34.

ט

**טאמא** to *sweep*, Isai. xiv. 23. **מַטְאמָא** a besom, Isai. xiv. 23.

**טוב** good, goodness.—**יָטַב** to be, do, or make good. **מִיטָב** the best. These roots are frequently found and variously applied and translated, but the idea is still visible.

**טבח** to *slay*: a cook that kills and dresses meat, 1 Sam. viii. 13. ix. 24. **טַבַּחִים** the guard of princes, whose office it was to execute the state criminals. **טַבַּח**, **טַבַּחָה** slaughter.

**טבל** to *dip*, plunge. **טְבוּלִים** died attire, Ezek. xxiii. 15.

**טבע** to *sink or enter into*. **טְבַעַת** a ring, into which the finger, a pole, &c. enters, or is received.

**טבר** the *navel*, or middle of a country, Judg. ix. 37. Ezek. xxxviii. 12.

**טבת** *Tabeth*, the name of a month falling in part of December and January, Esther. ii. 16.

**נָטָה** to *incline*, or lean aside in any particular direction; to stretch out, spread, turn aside, bow down, decline, pervert, and the like. **מַטָּה** perverseness: a bed or couch on which men recline: a rod, or staff on which men lean: a tribe branching from an original stock, as a rod or shoot from a tree: below, beneath. **לְמַטָּה**

to be low, i. e. downward. מלמטה underneath. מטות stretchings out, Isai. viii. 8.

טהר to be or to make *clean, pure, clear, bright*. טהרה clearness, cleansing, purification. מטהר brightness or glory, Psal. lxxxix. 44.

טוה to *spin*, Exod. xxxv. 25, 26. מטוה what is spun, Exod. xxxv. 25.

See טוב, טוח, טור, טוש, leaving out the middle י.

טח to *cover by plaistering*, to daub; to overlay, 1 Chron. xxix. 4. טיח the daubing, Ezek. xiii. 12. טחות the inward plaistered parts of the human fabric, Job xxxviii. 36. Psal. li. 6.—טחוי, מטהוי a bow-shot, Gen. xxi. 16.

The root seems rather to be מטח.

טחן to *grind*. טחנה the grinding or mill, Eccl. xii. 4.

טחר טחור the emeralds or *piles*.

טיט mire or clay.

טטף *frontlets*, Exod. xiii. 16, Deut. vi. 8. xi. 18.

See טיט טיר, טיל leaving out the middle י.

טל the *dew*—טלל a Chaldee word from צלל to cover, Neh. iii. 15.—טל or טול to *cast or send forth or cast down*. טלטל carry away, Isai. xxii. 17. טלטלה captivity, Isai. xxii. 17.—טלח, טלא a young *sucking lamb*, 1 Sam. vii. 9. Isai. xl. 11. lxv. 25.—טלא, טלוא spotted. Gen. xxx. 32, 33, 35. clouted or *patched*, Josh. ix. 5. of divers colours, Ezek. xvi. 16.—נטל to *have a burden laid upon one, and bear it as a slave*; rendered to bear, Isai. lxiii. 9. Lam. iii. 28. take up, Isai. xl. 15. to offer, rather lay upon, 2 Sam. xxiv. 12. נטילים bearers, Zeph. i. 11. נטל weighty or heavy, Prov. xxvii. 3.

טמא and טמה to be *defiled or unclean*, to pollute or defile. טמאה uncleanness, or filthiness.

טמן to *hide*. מטמון hid treasure.

טנא a *basket*, Deut. xxvi. 2, 4. xxviii. 5, 17.

טנה to *defile or sully*, Cant. v. 3.

טעה to *seduce or mislead*, Ezek. xiii. 10.—נטע to *plant*, נטע, מטע, נטיע, a plant, planting, plantation.

טעם to *taste*; a taste, judgment, discretion, advice, decree, behaviour, reason, understanding, i. e. the mental or intellectual taste. מטעם dainty meat.

**נען** to prick or stimulate with a goad, Gen. xlv. 17. to stab or thrust through with a sword, Isai. xiv. 19.

**נף** *little ones* or children. **נפף** mincing in a childish manner, Isai. iii. 16.—**נפן** to drop, or distil. **הנף** to prophesy, or distil instruction, Micah ii. 6, 11. **נפף** a prophet, Mic. ii. 11. **נפף** a drop. **נפף** stacte, the liquid unctuous part of myrrh which drops from it, Exod. xxx. 34. **נפפות** pendants for the ears in form of drops, translated chains or collars, Judg. viii. 26. Isai. iii. 19.

**נפח** to extend as with the hand; a hand's breadth, the sixth part of a cubit, which is near four inches: to span, or expand the roof, Isai. xlvi. 13. to stroke gently or smoothly with the open hand, as mothers do the limbs of their children, Lam. ii. 22. translated swaddled: children of a span long, or rather, which are tenderly stroked by their mothers' hands, Lam. ii. 20. **נפחות** the coping, 1 Kings vii. 9. **נפחה** some expanded part of a woman's dress, perhaps a loose extended veil, Ruth iii. 15. Isai. iii. 22.

**נפל** to sew up, Job xiv. 17. to forge lies, Job xiii. 4. Psal. cxix. 69. The radical idea is perhaps to *joint or connect*.

**נפסר** a captain or commander, Jer. li. 27. Nahum iii. 17. **נפש** to be fat or gross, Psal. cxix. 70.

**נר** *moist* and putrid, Judg. xv. 15. Isai. i. 6.—**נר** a row or regular series—**נר** a palace or castle, being of a regular structure.—**נר** to watch or observe, to keep: reserve, Nahum i. 2. Jer. iii. 5. bear a grudge, Lev. xix. 18. **נר** a prison; a mark or butt aimed at. **נר** the same, Lam. iii. 12.

**נרד** continual dropping, Prov. xix. 13. xxvii. 15.

**נר** to wear away, Job xxxvii. 11. wearing fatigue, Deut. i. 12. Isai. i. 14.

**נר** a particle of time, *before*, not yet, e'er.

**נרף** to tear off or rend in pieces, to ravin; a prey: a leaf torn off, Gen. viii. 11. Ezek. xvii. 9. **נרף** make to

tear or take food, Prov. xxx. 8. טרף meat, Prov. xxxi. 15. Mal. iii. 10. טרפה that which is torn.  
 טוש to fly swiftly, Job ix. 26.—נטש to let loose, Isai. xxxiii. 23. to let alone, leave, forsake, permit; a sword, drawn, or let loose from the scabbard, Isai. xxi. 15. let alone or leave uncultivated, Exod. xxxiii. 11. spread abroad in a loose, unguarded condition, Judg. xv. 9. 1 Sam. xxx. 16. 2 Sam. v. 18, 22. battle joined, i. e. let loose, the signal being given for all to fight, 1 Sam. iv. 2. stretched out or diffused as loose and free from restraint, Isai. xvi. 8. נטישת branches which grow wild without culture, Isai. xviii. 5. Jer. xlviii. 32. battlements extending far and wide beyond the walls, Jer. v. 10.

AS the first radical *Jod* may regularly be dropped and changed, and frequently is so: therefore the greatest part of the roots under this letter are placed under the letters of the two remaining radicals; and only the following need be placed here.

יד a hand, from ידד.

יה JAH, the LORD, denoting emphatically the *essence*, from היה to exist.

יום a day, time, plural ימים, ימים, ימות days. שנתים two years of days, or two full years, Gen. xli. 1. 2 Sam. xiii. 23. xiv. 28. Jer. xxviii. 3, 11. ימים year, years, or years of days, Amos iv. 4. Lev. xxv. 29. Numb. ix. 22. 1 Sam. xxvii. 7. in which places the word *year* seems to be understood. ימים daily, by day.—ים sea; the west, because the Mediterranean sea lieth on the western coast of the land of Israel, along from north to south: but in Psalm cvii. 3. it means the south, referring to the red sea. ימה westward. ימים mules, or rather the *Emims*, a gigantic people; Gen. xxxvi. 24.

יין *mire or clay*, Psal. xl. 2. lxix. 2.—a pigeon or dove, from ינה.

יין *wine*.

ינה ינח and ינק, see under נ leaving out the first radical.

כ

נכא to be *broken or wounded in spirit*, to make sad.—נכא see under נכה. נכאת spicery, Gen. xxxvii. 25. spices, Gen. xliii. 11. from נכת, which see under כת.

נא to cause grief: to mar land, 2 Kings ili. 19. to be in pain, or rather rot and be wasted. Job xiv. 22. to be sore, Gen xxxiv. 25. מכאב, כאב grief, sorrow, pain. Radical idea is to *hurt*.

נכח to *extinguish*, quench, put or go out, as a lamp, &c.

נכר to be *weighty*, heavy, dull, grievous, hardened, and the like: the liver being the heaviest of all the bowels: to make or regard as weighty and important, so to honour, to glorify; honourable, glorious, numerous. כבוד glory, honour. כבדה heaviness, or heavily, Exod. xiv. 25. כבודה carriage, or heavy luggage, Judges xvii. 21.

נבל *fetters*, Psal. cv. 18. cxlix 8. (כבול *Cabul*, from כ like *as*, and בל or בול *nothing*, worthless; which indicates the reason of the name that is given to the place, 1 Kings ix. 13.

נבס to *wash*, as fullers do, כובס a fuller.

נבע, כובע a head-piece or *helmet*.

נבר to *multiply*, or *make numerous*, Job xxxv. 16. כביר much, many, mighty: abundance, Job xxxvi. 31.

כברה a sieve, and מכבר a grate, from its numerous holes, or vacant spaces. מכבר some coarse stuff full of holes, 2 Kings viii. 15. כביר coarse hair cloth for a pillow, 1 Sam. xix. 13, 16. From these small numerous holes or spaces may perhaps be taken the idea of כברה a little way or small space, Gen. xxxv. 16. xlviii. 7. 2 Kings v. 19. and of כבר a small space of time, trans-



lated; now, or already, in Ecclesiastes, ch. i. 10. ii. 16. iii. 15. iv. 2. vi. 10. ix. 6, 7.

כבש to *subdue*, and bring into subjection: a footstool placed as it were in subjection to the feet, 2 Chron. ix. 18. כבש, כבשה a lamb, from its tameness and subjection. כבש a furnace, which subdues things by fire, Gen xix. 28. Exod. ix. 8, 10. xix. 18.

כר a *pitcher* or barrel — כיר sudden *destruction*, Job xxi. 20. כידון an offensive, destructive weapon, spear, or lance.—כידוד a *spark*, Job xli. 19. כִּכְר some sparkling gem, translated agate, Isai. liv. 12. Ezek. xxvii. 16.—נכר *remote offspring*, rendered grandson, Gen. xxii. 23. nephew, Job xviii. 19. Isai. xiv. 22. כרר *battle*, Job xv. 24. (כרור a ball, Isai. xxii. 18. round about, Isai. xxix. 3. compounded of כ as, and רור to be round.)

כה *thus*; after this manner, on this side, at this time, in this place. כמו like, as; hence the usual prefix כ, so, as.—כהה to *restrain*, 1 Sam. iii. 13 to be restrained, contracted or dulled: for the eyes to be dim, being contracted, or dulled, Gen. xxvii. 1. Deut. xxxiv. 7. Job xvii. 7. 1 Sam. iii. 2. Zech. xi. 17. to fail or faint, as when the vigour of the spirit is dulled, Isai. xlii. 4. Ezek. xxi. 7. heaviness or fainting of spirit, Isai. lxi. 3. כהה, כהה darkish or deadish, or perhaps stopped from spreading, Lev. xiii. 6, 21, 26, 28, 39, 56. smoking or dimly burning, Isai. xlii. 3. a healing, or stopping, Nahum iii. 19.—כזה to be *burnt*, Prov. vi. 28. Isai. xliii. 2. כיה, כיהה a burning, or scorching, —נכה to *smite*, strike, slay. מכה a stroke, stripe, wound, plague, slaughter. נכה stricken in the feet, so lame, 2 Sam. iv. 4. ix. 3. contrite, Isai. lxvi. 2. נכים lame, abjects, Psal. xxxv. 15. מכי slain, Jer. xviii. 21.—נכא stricken, Isai. xvi. 7. to make sad or break the heart, Ezek. xiii. 22. be grieved, Dan xi. 30. broken, viz in heart or spirit, Psal. cix. 16. Prov. xv. 13. xvii. 22. wounded, Prov. xviii. 14. broken or vile, Job xxx. 8.

**כֹּהֵן** a *priest* : to perform the priest's office : to deck or adorn, as the high priest was arrayed, with curious, splendid ornaments, Isai. lxi. 10. **כֹּהֵנָה** the priesthood or priest's office : it is applied to a principal officer in civil affairs, in 2 Sam. viii. 18. xx. 26. 1 Kings iv. 5. Job xii. 19.

See **כֹּהֵן**, **כֹּהֵן**, **כֹּהֵן**, **כֹּהֵן**, &c. leaving out the middle ו.

**כֹּזֵב** to *lie*, **כֹּזֵב**, **כֹּזֵב** a lie, liar.

**כֹּזֵב** *cruel*. **כֹּזֵב** *cruelty*, Prov. xxvii. 4.

**כֹּחַ** *vigour*, power, strength, force : ability, Ezra ii. 69. substance, wealth, Job vi. 32. Prov. v. 10. the prolific virtue of the earth, Gen. iv. 12; the fruits produced by it, Job xxxi. 39. a species of lizzard remarkable for its vigour in destroying serpents, &c. Lev. xi. 30.—**יָכַח** to *argue, reason, or dispute with*, prove, reprove, rebuke, convince, plead, correct, chastise : appoint or prove, Gen. xxiv. 14, 44. **תּוֹכַח**, **תּוֹכַח** a reproof, rebuke, argument, reasoning, correction, chastisement.—**נָכַח** *strait*, right, directly over against, right on. **נָכַח**, **נָכַח** equity, uprightness : set right, 2 Sam. xv. 3.

**כָּתַף** to *cut off, and hide or conceal* : since what is cut off or demolished is considered as hidden, or removed out of sight.

**כָּתַף** to *paint the eyes* with powder of lead-ore, Ezek. xxiii. 40.

**כָּחַשׁ** to be *deficient* : to fail, Psal. cix. 24. Hosea ix. 2. Hab. iii. 17. leanness, Job xvi. 8. to be deficient in truth, to lie, to deny, conceal or dissemble the truth : lying.

**כִּי** a particle, *because, for, therefore, when, &c.* (**כִּי** a burning, Isai. iii. 4. from **כֹּהֵן**.)

See **כִּיד**, **כִּיד**, **כִּיד**, &c. leaving out the middle י.

**כֵּן** a particle, *thus, so, &c.* the same with **כֵּן**.

**כֶּכֶב** a star, or the *stream of light from a star*.

**כֶּכֶב** what is in a *flat round form* : a cake or loaf of bread ; a plain or level tract of land encompassed with hills : a round piece of lead, Zech. v. 7. a talent or round mass of silver or gold ; its weight three thousand shekels,

as appears from Exod. xxxviii. 24—27. a talent of silver in our money is reckoned 353*l.* 11*s.* 10*d.* and a talent of gold, 5075*l.* 15*s.* 7*d.*

כלל to *complete* or *perfect*. כל all, every. כליל perfect, wholly; whole burnt-offerings, Deut. xxxiii. 10. Psal. li. 19. כלילה, ככלל, ככלול perfection. ככל present, ready, or completely equipped, 1 Kings xx. 27. כלה a spouse, or daughter-in-law, having finished her former state of virginity. כליות espousals, Jer. ii. 2. — כלה to *finish*, accomplish, consume, fail, fully determine, to make clean riddance, make a full end of, take all away: pluck out, Psalm lxxiv. 11. altogether, full end, consummation, clean riddance. כליון consumption, Isai. x. 22. failing, Deut. xxviii. 65. הכלה, תכלית, מכלה an end, perfection. כלי a vessel instrument, furniture, stuff, jewel, or utensil, prepared and finished for the use of man. כליות the kidneys or reins, wonderfully prepared and finished for the last secretion of the urine.—כול, הכיל to *contain*, hold, receive, able to abide. ככלל to *sustain*, guide, or manage, nourish, provide sustenance. מכלה a fold, Hab. iii. 17.—כיל and כילי a churl, a gripe all, Isai. xxxii. 5, 7.—יכל, יוכל to *be able*, can, prevail. מיכל a brook, ford, or shallow water, that can be passed through, 2 Sam. xvii. 20.—נכל to *deceive*, Mal. i. 14. beguile, Numb. xxv. 18. התנכל to *deal* subtilly, Psal. cv. 25. conspire, Gen. xxxvii. 18. נכלים wiles, Numb. xxv. 18. (מכלה food, 1 Kings v. 11. for מאכלת from אכל and להכיל to consume, Ezek. xxi. 28. for להאכיל) —כלא to *shut up*, confine, restrain, refrain. מכלה, ככלא, כלוא, כלא a prison or fold. כלאים things of a different nature mixed together, which therefore may perhaps be considered as in an unnatural state of confinement, Lev. xix. 19. Deut. xxii. 9.

כלב a dog. כלוב a basket, Amos viii. 1, 2. a cage, Jer. v. 27. connexion uncertain, unless the radical idea be a keeper.

כלה old age, Job xxx. 2. full age, Job v. 26.

**כלם** to *blush*, be ashamed, to reproach or shame. **כלמה** shame, confusion.

**כלף** *hammers*, Psal. lxxiv. 6.

**במה** to *long for*, Psal. lxiii. 1.—**כימה** the *Pleiades*, or seven stars, Job ix. 9. xxxviii. 31. Amos v. 8.—**כמו** like, as; from **כה**.

**במז** *tablets*, Exod. xxxv. 22. Numb. xxxi. 50.

**כמן** *cummin*, Isai. xxviii. 25, 27.—**מכמני** treasures, Dan. xi. 43. connexion uncertain.

**כמס** *laid up in store*, Deut. xxxii. 34.

**כמר** to *yearn*, or have the bowels *rolled together*, Gen. xliii. 30. 1 Kings iii. 26. Hosea xi. 8. parched or rolled together, as the skin by famine, Lam. v. 10. **מכמר** a net, drag, or toil, taking the prey by being drawn and rolled together. (**כמ-זר** Job iii. 5. perhaps bitterness from **מרר**). **כמרים** Chemarim, idolatrous priests, 2 Kings xxiii. 5. Hosea x. 5. Zeph. i. 4. What they were and why so called is uncertain.

**בון** and **כנן** to *machinate* or *adjust*; rightly to adapt, prepare, establish, ordain, confirm, frame, fashion, and the like. **כן** so, thus, well, right. **לכן** therefore. **מכונה** a place, a base, station, foot. **מכוון** seat, Job xxiii. 3. fashion, Ezek. xliii. 11. store or what is established, Nahum ii. 9. **כנה** a vineyard, rather settlement or colony, Psal. lxxx. 15. **כנות** companions, or rather bodies of men commissioned, Ezra iv. 7.—**כנה** rendered to surname and give flattering high titles, Job xxxii. 21, 22. Isai. xlv. 5. xlv. 4. but may mean to establish, be established or depend upon. **כונים** idolatrous cakes offered to the queen or frame of heaven, Jer. vii. 18. xlv. 19. **כיון** Amos v. 26. probably an idol, representative of the great machine of the heavens. **כנים** lice, a species of insects which settle or fix upon the bodies of men and beasts.

**כנס** to *heap, gather, or wrap together*. **מכנסים** breeches, swathes or bandages wrapt close to the body.

**כנען** to *bow down*, humble one's self, bring down. **כנען** Canaan: the Canaanites being a remarkably mercantile people, the word signifies a merchant or trafficker, traffick. **כנעה** wares or merchandize, Jer. x. 17.

כנף a *wing*, skirt : to be removed or fly away, Isai. xxx. 20.

כנור a *harp*.

כסם to *include* : include in a number or make account, Exod. xii. 4. מכסה number, Exod. xii. 4. the worth or value, Lev. xxvii. 23. מכס share, assessment, or tribute.—כסה to *cover*, conceal, hide, overwhelm. כסוי a covering, clothing, vesture, raiment. כסות rendered pillows, Ezek. xiii. 18, 20. the root may be כסת.—כוס a *cup* with a cover : a little owl which hides itself, Lev. xi. 17. Deut. xiv. 16. Psal. cii. 6.—כיס a *purse* or bag.—נכסיכ riches, *wealth*.—כסא, כס, כסה a royal throne, usually covered with a canopy. כסא appointed time, supposed to be at the new moon, when she is covered or concealed from us, Psal. lxxxi. 3. Prov. vii. 20.

כסה to *cut down*, Psal. lxxx. 16, Isai. xxxiii. 12. (כסחה) torn ; Isai. v. 25. rather, as dung, from כס, and סחה.

כסל the *flanks*, Lev. iii. 4, 10, 15. iv. 9. vii. 4. xv. 27. loins, Psalm xxxviii. 7. hence, hope, Job viii. 14. xxxi. 24. Psalm lxxviii. 7. confidence, Job iv. 6. Prov. iii. 26. being what a man depends upon, as the loins are the strength and support of the body — כסל, כסלה folly, *crookedness* or *perverseness*. כסל to be foolish or perverse, Jer. x. 8. כסיל a fool, foolish or perverse. The radical idea may be, to be *tortuous*, *oblique*, or *crooked*. כסיל rendered Orion, Job ix. 9. xxxviii. 31. Amos v. 8. constellation, Isai. xiii. 10. The meaning uncertain.—כסל Chisleu, Neh. i. 1. Zech. vii. 1 the ninth month, beginning with the new moon in November.

כסם, כסמה, כסמ'ים hairy or bearded corn, rye or fitches, Exod ix. 32. Isai. xxviii. 25. Ezek. iv. 9. which grows with a kind of regular *hair*. כסם to clip the hair, Ezek. xlv. 20.

כסף *paleness in colour* ; to be pale as with longing desire, Gen. xxxi. 30. Job xiv. 15. Psal. xvii. 12. lxxxiv. 2. Zeph. ii. 1. silver, money.

כסת a *pillow* or cushion, Ezek. xiii. 18, 20.

**כעס** and **כעש** to *provoke to anger*, to be grieved: provocation, wrath, grief, anger.

**כפף** to *bend or bow down*, as the top of a bulrush or branches of a palm-tree. **כף** the hollow bend, or palm of the hand, and sole of the foot, the bend or hollow of a sling, 1 Sam. xxv. 29. and of the thigh, Gen. xxxii. 25. **כפה** a hollow spoon: a bending branch. **כפיים** clouds or the hemispheres, Job xxxvi. 32. **כפות** handles, Cant. v. 5. **אכף** the same as **כף** the hand, Job xxxiii. 7.—**כפה** to turn or bend back, so to pacify, Prov. xxi. 14.—**כיה**, **כפיים** hollow caverns and rocks, Job xxx. 6. Jer. iv. 29.

**כפל** to *double or fold back*: double.

**כפן** *famine*, Job v. 22. xxx. 3. **כפנה** *bend*, Ezek. xvii. 7. from **כף** to bend, or compounded of **כ** as and **פנה** to turn; *as it were turn*.

**כפיש** a *beam*, Hab. ii. 11.

**כפר** to *cover by way of security*; to pitch, Gen. vi. 14. camphire, a species of the turpentine tree, or pitch tree, Cant. i. 14. iv. 13. to disannul or render ineffectual, Isai. xxviii. 18. to make atonement, i. e. cover sin and secure the sinner from deserved punishment; purge, pardon, pacify: ransom, bribe, satisfaction, atonement: a village or covert: **כפור** a covered bason or vessel with a cover: the hoar frost covering the surface of the earth, Exod. xvi. 14. Job. xxxviii. 29. Psalm cxlvii. 16. **כפיר** a young lion frequently hiding himself in coverts. **כפרת** the propitiatory, or mercy-seat, the cover of the ark. The proper meaning of this root seems to be, to *cover by way of protection*: where the covering receives and bears the injury *in the room of*, or *instead of*, the thing covered.

**כפש** to cover, or *plunge in*, Lam. iii. 16.

**כפתר** a *spherical knob* resembling apples or pomegranates: a lintel which was usually adorned with such kind of spheres, Amos ix. 1. Zeph. ii. 14.

**כר** a *pasture*, pasture sheep or lambs: and these being the choicest of the kind, the word is used to signify captains or the principal persons in an army. **כרים** bat-

tering rams, Ezek. iv. 2. xxi. 22. but may be read chiefs or captains.—כרה to *provide* or *prepare*, dig, procure: provision, 2 Kings vi. 23. כר furniture, Gen. xxxi. 34. כרת cottages or accommodations, Zeph. ii. 6. ככרת habitations, Gen. xli. 5. מכרה a pit whence salt is procured, Zeph. ii. 9.—כור a furnace or *crucible*. מכורה the birth, nativity, or original of a person; in which, perhaps as metals in a furnace he receives his temper, &c. Ezek. vi. 3. xxi. 30. xxi. 14. כר *Cor* a measure of the same contents with the *Homer*.—כיר, כיור the *laver* in the tabernacle and temple: Solomon's scaffold, 2 Chron. vi. 13. the hearth, Zech. xii. 6. the pans or pots, 1 Sam. ii. 14. Lev. xi. 35. bearing perhaps some resemblance in shape to those lavers.—כרכר to *move nimbly*, to dance, 2 Sam. vi. 14, 16. כרכרות swift beasts, dromedaries, Isai. lvi. 20.—נכר to be *distinguished*, discern, know, acknowledge, regard: to mark or distinguish himself as if a different person from what he really is, to dissemble, feign to be another: a stranger or foreigner who is distinguished by his dress, &c. to be, or become, or to act, or treat, as a stranger: deliver, give him up, as if a stranger, into my hand, 1 Sam. xxiii. 7. נכרי strange, a stranger. ככר acquaintance. הכרה show or distinguished appearance, Isai. iii. 9. N. B. נכר generally signifies to be or make *strange*; while הכיר or הכר, supposed to be the hiphil of נכר, generally means to *know* or *acknowledge*; so that they may be conceived as two distinct roots.

כרב a *Cherub*. כרובים cherubim; whose form and faces are particularly described, Ezekiel chap. i. What they meant and represented, the learned are not agreed.

כרבל to be *clothed*, 1 Chron. xv. 27.

כריך, הכריך an *outward garment*, Esth viii. 15.

כרנב the *compass*, Exod. xxvii. 5. xxxviii. 4.

כרנבם *saffron*, Cant. iv. 14.

כרם a *vine*, vineyard, vine-dresser.

כרמל Carmel. a *fruitful field*, the best and fullest ears of

corn. **כרמיל** crimson or purple, a purple fish taken near mount *Carmel*, 2 Chron. ii. 7, 14. iii. 14. compounded of **כר** *pasture*, and **מיל** *to cut off*.

**כרסם** *to waste or root up*, Psal lxxx. 13.

**כרע** *to bend or bow down*, *to couch*. **הכריע** *to bring down, subdue*. **כרעים** *the bending legs*

**כרפס** *Carbasus*, fine Indian linen; rendered green, Esth: i. 6.

**כרש** *the belly or maw of a dragon*, Jer. li. 34.

**כרת** *to cut off*. **כריתת**, **כריתות** *divorce*.—**כרת ברית** *to make a covenant*; alluding to the antient manner of doing it as described, Gen. xv. 10, 18. Jer. xxxiv. 18, 19. See **ברת**.

**כוש** *Ethiopia*. **כושי** *an Ethiopian*. **כושית** *an Ethiopian woman*.—**כשה** *to be covered*; put for **כסה** Deut. xxxii. 15.

**כשב** *a sheep or lamb*.

**כשל** *to strike against an obstacle*, so as to occasion a fall, or some disaster: *to stumble, to fall*. **מכשל**, **מכשלה** *a stumbling block, offence, ruin*. **כשלון** *a fall*, Prov. xvi. 18. **כשיל** *an ax or mall striking against something*, Psalm lxxiv. 6.

**כשף** *to practise witchcraft, sorcery*. **כשף**, **מכשף** *a sorcerer*, **מכשפה** *a witch*.

**כשר** *to be or set right*. **כשרון** *rectitude, equity*. **כושרות** *right seasons, translated chains*, Psal. lxxviii. 6. **כישור** *the spindle of a distaff, by which the thread is kept in its proper direction*, Prov. xxxi. 19.

**כתת** *to pound, stamp, or beat in pieces*. **כתות** *beaten*, spoken of pure oil obtained by bruising and pounding. **מכתה** *bursting or breaking*, Isai. xxx. 14.—**נכת** and **נכאת** *spicery, aromatics, spices, precious things*, Gen. xxxvii. 25. xliii. 11. 2 Kings. xx. 13. Isai. xxxix. 2.

**כתב** *to write, describe, subscribe, record, prescribe* **כתב** *a writing, register*. **כתבת** *a mark or inscription*, Lev. xix. 28.

**כהל** *a wall*, Cant. ii. 9.

**כתם** *gold, the most fine and compact*. **מכתם** *michtam, golden*; in the title of several psalms: a golden wedge,



Isai. xiii. 12. נכתם marked, or adhering so closely as not to be washed away, Jer. ii. 22.

כתן *a coat*.

כהף *shoulder*, shoulder-piece, side, undersetter to support as by the shoulder, 1 Kings vii. 30, 34.

כתר to *compass about*, as a crown does the head ; to beset around, to be crowned : a crown. כהרת, כהרת a chapter. כתר in Job xxxvi. 2. is a Chaldee word, to suffer or wait for.

כחש to *bray in a mortar*, Prov. xxvii. 22. כבתש a mortar, Prov. xxvii. 22. a hollow place in the ground like a mortar, Judg. xv. 19.

# ל

לא, לוא *not*, no, none, without : sometimes it is put for לו *to him* : and for לו *if*, in 2 Sam. xviii. 12. 1 Sam. xiv. 30. oh that, Isai. xlviii. 18.—לאה to *weary*, be wearied or fatigued, to loathe, to be grieved, faint. תלאה weariness, travel.

לאב, תלאבות, *great drought*, Hosea xiii. 5.

לאט, see, לאט, and לוט in לט.

לאך, מלאך an *agent*, messenger, ambassador, angel, מלאכה business, occupation, work. מלאכות a message, Hag. i. 13.

לאל in the power of. See אל.

לאם, לאום a *people*, nation.

לבב, לב, לבה the *heart*, mind, middle : to ravish the heart, Cant. iv. 9. to be wise in heart, Job xi. 12. to make such cakes as refresh the heart, לבבות refreshing cakes, 2 Sam. xiii. 6, 8, 10. (להבת לבת a flame, Exod. iii. 2.)

לביא, לביא a *lioness*, which is fiercer and stronger than a lion, especially after she has whelped.

לבט to *tumble down*, or fall, Prov. x. 8, 10. Hosea iv.

<sup>14</sup>לבן to be or make *white*, לבנה a white brick or tile : to make brick : לבנת paved, after the manner of curious brickwork, Exod. xxiv. 10. מלבן a brick-

- kiln. לבנה frankincense, of a whitish colour: the white poplar, Gen. xxx. 37. Hos. iv. 13, the white of the moon, Cant. vi. 10. Isai. xxiv. 23. xxx. 26. לבנון *Lebanon*, a famous mountain on the north of the land of Israel, much covered with snow.
- לבש to *put on*, clothe, array. מלבוש, לבוש, תלבושת, vesture, garment, apparel.
- לוג, לג a *log*, the seventy-second part of an *Ephab*, containing about three quarters of a pint, Lev. xiv. 10, 12, 15, 21, 24.
- לגביש great hail, see in א.
- לגם, אלגם, *algum*, timber trees, which grew on mount Lebanon, 2 Chron. ii. 8. ix. 10, 11, written אלמג *almug*, 1 Kings x. 11, 12.
- לר to *generate*, beget, gender, bring forth, bear, travail with child, be delivered of a child. מילדת a midwife. חלילר to do the office of a midwife, Exod. i. 16. חלילר declare their pedigrees, Numb. i. 18. חולדת birth-day. ילד, וילד a child. ילדה a girl. ילדות childhood, youth. מולדת kindred, nativity. תולדות generations. יליך he that is born. לדה birth.
- לה to be *outrageous*, translated to faint, Gen. xlvii. 13. מתלהלח an outrageous madman, Prov. xxvi. 18.—לוה see לו.—נלה to *make an end of*, Isai. xxxiii. 1. מנל perfection or finishing, Job xv. 29.
- להב, להבה, שלהבת *flame*: the glistering blade of a sword, Judg iii. 22. and head of a spear, 1 Sam. xvii. 7. שלהבתיה a most vehement flame, or flame of *Jah*, Cant. viii. 6.
- להג *study*, Eccl. xii. 12. perhaps from ל to and הנהג *meditate*.
- להט to *burn up*, set on fire; flame, Gen. iii. 24. (להטים) enchantments, Exod. vii. 11. perhaps put for לאט, which see under לט.)
- להם מתלהם a wound, Prov. xviii. 8. xxvi. 22. Some think the meaning of this word is *soft*, or pleasant.
- להק the *company*, 1 Sam. xix. 20.
- לו *if*; *Oh that*. לולי, לולא, *except*, unless; compounded of לו *if* and לא *to join*; to lend or borrow, and

so to be mutually joined or obliged. ליות addition. ליות ornament, wreath, or graceful addition to the head, Prov. i. 9. iv. 9. לוי joined, Levi, Levite. ליתן *Leviathan*, perhaps from לוי coupled and תן a dragon. A crocodile or whale, or some dreadful monster.

See לוח, לוח, לוח, &c. leaving out the middle ו.

לו a pronoun demonstrative, *this, that*,—לו to turn aside, depart from, Prov. iii. 21. iv. 21. the hasel or almond tree, probably so called from its flexibility, Gen. xxx. 37. נלון perverse, froward, Prov. ii. 15. iii. 32. xiv. 2. לזות, נלון perverseness. Prov. iv. 24. Isai. xxx. 12.

לח natural force, or juice. Deut. xxxiv. 7. moist or green, what has its natural moisture in it.—לוח a table.—לחי the lower jaw-bone.

לחך to lick up.

לחם to cut with the teeth or sword; to eat; food, bread, meat. נלחם, לחם to fight, to make war; מלחמה war, battle.

לחץ to squeeze, thrust, oppress: oppression.

לחש to whisper or mutter softly, 2 Sam. xii. 19. Psal. xli. 7. a muttering enchantment, Eccl. x. 11. Jer. viii. 17. soft eloquence, Isai. iii. 3. a low, humble prayer, Isai. xxvi. 16. לחשים ear-rings or trinkets worn by women as amulets or charms, Isai. iii. 20. מלחשים charmers, Psal. lviii. 3.

לוט or לאט to enwrap, 1 Kings xix. 13. 2 Sam. xix. 4. Isai. xxv. 7. to be wrapped over or covered, 1 Sam. xxi. 9. secret, Job xv. 11. בלט, בלאט secretly, privily, softly. לאט gently, 2 Sam. xviii. 5. להטים, להטים enchantments or juggling tricks, whereby real appearances are covered and false ones imposed. Exod. vii. 11, 22, viii. 7, 18. לט myrrh or some kind of gum, Gen. xxviii. 35. xliii. 11. connexion with the root uncertain.

לטא, לטאה the lizzard, Lev. xi. 30.

לטש to sharpen or whet, 1 Sam. xiii. 20. Job xvi. 9. Psal. vii. 12. a whetter or instructor, Gen. iv. 22. מלטש sharp, or sharpened, Psal. lii. 2.

ליות addition, from לוח.

See ליל and לייש leaving out the middle י.

לך to go, come, walk, &c. לך הולך lead, bring, carry.

לכד to take, catch. מלכדה a trap, Job xviii. 10.

לול winding stairs, 1 Kings vi. 8.—לולא, לולי except,

unless: compounded of לו if and לא not.—לילה, ליל

night. לילית screech owl, a night bird, Isai. xxxiv. 14.

—לל to howl. אללי woe, Micah vii. 1. Job x. 15.

תולליני they that wasted us, or made us to howl, Psal.

cxxxvii. 3.—לולא, לולא a loop.

למד to teach, to be taught, to learn. למרים disciples,

Isai. viii. 16. תלמיד a scholar, 1 Chron. xxv. 8. מלמד

a goad for oxen, by which they were disciplined, Judg.

iii. 31.

אלמג almug, see אלגם, above in לגם.

אלמן widowed, see in א.

למען because of: from ענה to answer.—למעל above, &c.

See על.

לון to lodge, to tarry all night, to abide. מלון, מלון an

inn, lodge.—לון to murmur. תלונות murmurings:

connexion uncertain; unless it be taken from wild

beasts, who spend the night in growling and murmur-

ing, especially when affected with hunger and thirst.

לוע to absorb, to swallow up, Job vi. 3. swallow down,

Obad. 16. devour, Prov. xx. 25. ילעו for ילעו suck

up, Job xxxix. 30. לע the throat, gullet, or swallow,

Prov. xxiii. 2.

לעב to mock, 2 Chron. xxxvi. 16.

לעג to deride, laugh to scorn, stammer: scorning, stam-

mering.

לעז barbarous language, or pronunciation, Psal. cxiv. 1.

לעז feed, or give me a sup of, Gen. xxv. 30.

לעז לענה wormwood.

לרף a scab, scabbard, Lev. xxi. 20. xxii. 22. (מלפנו)

who teaches us, Job xxxv. 11. for מאלפנו from ארף.)

לפד a burning lamp, torch, or firebrand: lightning,

Exod. xx. 11.

לפת to be turned aside, Job vi. 18. turn himself, Ruth iii.

8. take hold of, Judg. xvi. 29.

לֹץ to *scoff at*, scorn, deride. לֹץ, לִצֵּץ, מְלִיצֵץ a scorner, לִצְוֹץ to be mockers, Isai. xxviii. 22. לִצְוֹן scorning. מְלִיצָה a taunting proverb, Hab. ii. 6,—מְלִיצֵץ signifies likewise an ambassador, interpreter, or teacher; and מְלִיצָה an interpretation; carrying the idea of an agreeable advocate, intercessor, or mediator; as such, the root may be מִלֵּץ to sweeten or render agreeable, Psal. cxix. 103.

לָקַק to *lick up* or lap as a dog, Judg. vii. 5, 6, 7. 1 Kings xxi. 19. xxii. 38.—לָקַק a species of locust, gnawing and licking up the fruits of the earth; translated, caterpillar or canker-worm.

לָקַח to *take*, receive, catch, fetch, take away, and the like. N. B. this root frequently looses its first radical ל. לִקְחָה learning, doctrine received by the disciple from his master: fair, taking speech, Prov. vii. 21. מִקְחָה taking, 2 Chron. xix. 7. קוֹחַ a prison, which takes and detains men, Isai. lxi. 1. מִקְחוֹת wares, things received for use, Neh. x. 31. מִלְקוֹחַ a prey or booty taken: jaws which receive the meat, Psal. xxii. 15. מִלְקוֹחִים a pair of tongs to take hold with: snuffers, Exod. xxxvii. 23.

לָקַם to *gather up*, glean: a gleaner. לִקְמוֹץ a scrip, into which things are gathered, 1 Sam. xvii. 40.

לָקַשׁ to *gather the latter fruits*, Job xxiv. 6. The latter growth, Amos vii. 1. מִלְקוֹשׁ the latter rain, which fell about the end of April in Judea and those parts.

לָוִשׁ to *knead*.—לִישׁ a lion of the strongest and boldest kind, Job iv. 11. Prov. xxx. 30. Isai. xxx. 6.

לָשֶׁד moisture, Psal. xxxii. 4. fresh, Numb. xi. 8.

לָשֶׁד, לִשְׁכָּה a chamber or parlour.

לָשֶׁם a *Ligure*, a precious stone of a sky-colour, Exod. xxviii. 19. xxxix. 12.

לָשׁוֹן to *tongue* a person, i. e. to slander or accuse him, Psal. ci. 5. Prov. xxx. 10. לָשׁוֹן a tongue, language: a bay, Josh. xv. 2, 5. xviii. 19. a wedge of gold, Josh. vii. 24. somewhat resembling a tongue in shape.

לְתֹחַ מִלְתֹּחַה a vestry or wardrobe, 2 Kings x. 22.

לְתֹרַח an *half Homer*, containing thirty-eight gallons, Hosea iii. 2.

נלָתַעו to break in pieces or *comminute*. נלָתַעו for נתַעו are broken, Job iv. 10. מלָתַעוֹת the great teeth or grinders, Psal lviii. 6. מחלָעוֹת cheek or jaw-teeth; the letters being transposed, Job xxix. 17. Prov. xxx. 14. Joel i. 6.

מ

מאה a *hundred*. מאתיִם two hundred.  
מאד *might, ability*, Deut. vi. 5. 2 Kings xxiii. 25. *very, very much, greatly, exceedingly*.  
מאֵל for מֵאֵל over against, Neh. xii. 38.  
מאֵי desire, from אֵוה.  
מאֵם *any, the least thing*, a small matter. (מֵאֵם for and from מֵוֹם a blot or blemish, Job xxxi. 7. Dan. i. 4.)  
מאֵן to *refuse* resolutely. Refuse, refusing.  
מאֵס to *reject with contempt*, cast off, abhor: become loathsome, Job vii. 5. (מֵאֵס put for מֵס melt away, Psal. lviii. 7.)  
מאֵר to *rankle or fester*, applied to the scratch of a briar. ממאֵר pricking, Ezek. xxviii. 24. and to the leprosy. ממאֵר fretting, Lev. xiii. 51, 52. xiv. 44.—מאֵר light, &c. see under אֵר.  
מבֵּא entry, income, see בא.  
מבֵּזָה vile, from בזָה.  
מבֵּט expectation, from נבֵּט under בט.  
מבֹּכָה perplexity, from בֹּךְ.  
מבּוֹל deluge. from בָּלָל.  
מבִּנָּה a frame, from בָּנָה.  
מבִּוֶּסֶה treading down, from בִּוֶּס.  
מבּוֹעַ a spring, from נבֵּעַ in בע.  
מבּוֹקָה void, from בִּוֶּק.  
מבִּשְׁתֵּי־מַיִם the secrets. from בִּוֶּשׁ.  
מבִּזְזֵי to *dissolve*, melt away, soften.  
מבְּרִיֹת *precious fruits*, or valuable produce. מְבִרְנוֹת the same.  
מגִּיד a messenger, from נגִיד and נָגַד.  
מגֵּל a *sickle*, Jer. i. 16. Joel iii. 13. perhaps from גָּל. So called from its round form and circular motion.—מגִּלָּה a volume, from גָּלָל.

מג to *deliver up*, or give freely, as a present, Gen. xiv. 26.

Prov. iv. 9. Hosea xi. 8. (מג a shield, &c, from מגן.)

מגפה plague, slaughter, from מגף in מגף.

מגר to *cast down*, Psal. lxxxix. 44. מגרי thrust down as rendered in the margin, Ezek. xxi. 12.—(מגר see more under גר.)

מד to *measure*: be gone, or measured, Job vii. 4. מד,

מדה a measure: tribute, Neh. v. 4. מד an upper garment, or a suit of armour, commensurate with the body, plural מדות, מדים and מדויים (מדיבת causing sorrow, from ראב.) מדין stature, 2 Sam. xxi. 20.

מרוה languor, disease, from רוה.

מרה ruin, &c. see רח.

מדי from, ever since, &c see די.

מדכה a mortar, from דך in דך.

מדין a province or jurisdiction, perhaps from דון.

—מדין מדן strife, &c. see דון.—מדין wages of whoredom, from נד. (מדין stature, 2 Sam. xxi. 20. from מד.)

מדע why, wherefore, how? From מה what and דע knowledge or reason. See more in דע under דע.

מדור a pile, see דור.

מדיש threshing, see דוש.

מהמה what? how? מהמה what is that, Exod. iv. 2.—מהמה,

מהמהמה to linger, tarry, delay: stay yourselves, or rather, loiter on, Isai. xxix. 9. This root seems to be a composition of מה what, repeated; as if it was, to stand what-whating, or shilli-shallying.

מהל to mix, Isai. i. 22.—מהלל praise, from הלל.

מהומה trouble, from המה.

מהר to be expeditious, hasten, make haste. מהרה, מהר,

quickly, shortly, suddenly. מהיר ready, diligent.

נמהר hasty, Hab. i. 6. carried headlong or precipitated, Job

v. 13. rash, Isai. xxxii. 4. fearful or hurried in mind,

Isai. xxxv. 4. מהר to endow, dowry; given to facilitate or hasten a marriage, Gen. xxxiv. 12. Exod. xxii.

16, 17. 1 Sam. xviii. 25.

מו a pronoun affix, them: and a syllabic adjection used after and annexed to the particles ב, כ, and ל,

See מו, מוה, מוט, &c. leaving out the middle ו.

מזה burnt or *dried up*, Deut. xxxii. 24. (מזה what is that? contracted for מה זה.

מזוי pantries, see זו.

מזוזה a door post, from מז:

מזג mixed liquor, Cant vii. 2.

מזה a girdle, Psal. cix. 19. strength, Job xii. 21. Isai. xxiii. 10.

מזלות planets, see מזל in מזל.

מזמה device, from מז.

מזן meat, fed. See in מזן.

מזר a bastard, Deut. xxiii. 2. Zech. ix. 6. מזרים, מזר, מזרות, see in מזר.

מחה to *wipe away*, blot out: to reach; i. e. to wipe upon or take a sweep upon the side of the sea, Numb. xxxiv.

מחי an engine of war, which wipes or sweeps away all before it. Ezek. xxvi. 9.—מח, מח marrow, Job xxi. 24. ממיח full of marrow, Isai. xxv. 6. מיחים

fatlings or fat ones, Isai. v. 17. Psal. lxvi. 15.

—מח to *clap the hands*, Ezek. xxv. 6. Psal. xcvi. 8. Isai. lv. 12.

מחבת a pan, see מחב.

מחיה sustenance, from מחיה in חי.

מחוג compass, see מחוג.

מחזה a vision &c. from מחזה.

מחל sickness, dance, &c. See מחל.

מחנה a camp, from מחנה.

מחסה a refuge, from מחסה.

מחץ to give a *deep wound*, to embroe the hand, sword or foot in blood; to pierce through, to wound: a stroke or deep gash, Isai. xxx. 26.—מחץ see more under מחץ.

מחק to *smite off*, Judg. v. 26.

מחר, מחרת to morrow, the morrow, the next day.

מחיר price, worth, value: hire, Micah iii. 11. gain,

Dan. xi. 39. The radical idea may be, to *exchange*.

מחתה ruin, terror, censer, see מחת.

מטה, beneath. מטה a bed or couch, &c. see מטה to incline or bow down—מוט to *be moved*, so as to be *disordered or disjointed*.

מוטה to cast, Psal. lv. 3. מוטה,

מוט, a yoke, band or staff, by which heavy burdens



were moved or carried.—**מטוה** what is spun, from טוה.

**מיטב** the best, from טוב.

**מטח** a bow shot, Gen. xxi. 16.

**מטל** a bar, Job xl. 18.

**מטע** a plant, from נטע.

**מטיף** a prophet. See in טף.

**מטר** to rain, rain.—**מטרה** a prison, &c. See under טר.

**מי** *wha*, what?—**מי** water, from מים.

See **מיו**, **מין**, **מין**, &c. leaving out the middle י.

**מכך** and **מוך** to decay, wax poor, be brought low.—**מכה** stroke, &c. **מכוה** burning. See כה.

**מכל** perfection, prison. See in כל.—**מכל** food, for **מאכל** 1 Kings v. 11. **מיכל** a brook. See **יכל** under כל.

**מכן** a place, base, &c. See כן.

**מכס** number, covering, &c. See כס.

**מכר** to sell, מכר, ממכר, **ממכרה** ware, price, sale, selling, that which is sold. See more under בר.

**מכה** bursting or breaking, from כח.

**מל** to talk, in conversation, speak or utter, **מלה**, plur.

**מלים**, **מלין** talk, speech, a word : tumult or talking together, Jer. xi. 16.—**מלילת** ears of corn, Deut. xxiii.

25. Connexion uncertain.—**מול** and **נמל** to circumcise or cut off the foreskin ; cut off, destroy, cut down. **מול**

the forefront, over against, before : once written **מול** Neh. xii. 38. **מולת** circumcision. **נמלה** the ant, Prov.

vi. 6. **נמלים** ants, Prov xxx. 25. which crop off the buds from the corn.—**מלא** to fill, fulfil. **מלאה**, **מלוא**, **מלו**

fulness. **מלא יד** to fill the hand, or consecrate, **מלואים** fillings, consecrations.

**מולד** kindred, **מילד** midwife from ילד in לר.

**מלח** salt ; to salt or season with salt : to dissolve or waste away as salt does in water, Isai. li. 6. **מלחה** saltiness or

barrenness. **מלחים** mariners or salt water men : rotten rags almost wasted through wearing, Jer. xxxviii. 11,

12. (**מלוח** mallows, Job xxx. 4. perhaps from לח **fresh**, meaning their cropping off the green, either twigs

or leaves, from the shrub, for their food.

**מלט** to escape, deliver, suffer to escape or let go : leap out,

Job xli. 19. to lay an egg, Isai. xxxiv. 15. clay, or rather a hiding place, Jer. xliii. 9.

מלך to reign; a king. מלכה a queen. מלוכה, מלכות, ממלכה a kingdom. וימלך לבי עלי then reigned my heart over me, i. e. I took courage, rendered, consulted with myself, Neh. v. 7.

על מלמעל above, upward, see על.

מלון an inn, from לון.

מלץ to sweeten, Psal. cxix 103. See more under לץ.

מלף who teaches, for מאלף, Job xxxv. 11.

מלק to wring off, Lev. i. 15. v. 8.

מום a blemish or spot.—מים, מ' waters.—ים ים the sea. ימה westward. See ים in the letter י.

מן from, among, out of, &c. (מן perhaps from מה what, Exod. xvi. 15. manna.)—מנה to adjust or assign; tell, number, appoint, prepare. מנה, מנא an assigned portion, מנים times, Gen. xxxi. 7, 41. מנה the Maneh, equal to sixty shekels, or 7½ lb. 5d. Ezek. xlv. 12. מנים pounds, each a 100 shekels in weight (as appears by comparing 1 Kings x. 17. with 2 Chron. ix. 16.) mentioned likewise in Ezra ii. 69. Neh. vii. 71, 72. מני that number, Isai. lxxv. 11. perhaps the name of an idol.—מין a similitude, image, or likeness.—מין a species or kind. מנים stringed instruments, Psal. cl. 4. rather kinds, i. e. various kinds of music mixed together in symphony.—ימין, ימני, ימין right in opposition to left. ימין the right hand; to use the right hand, 1 Chron. xii. 2. ימין, חמין, ימין to go or turn to the right hand, 2 Sam. xiv. 19. Ezek. xxi. 16. Gen. xiii. 9. Isai. xxx. 21. תימן the south, being on the right hand when looking eastward.

מנוד a shaking, from נוד.

מנה, מנחה a present, an offering, a meat-offering. See more under נח.

מלה perfection, from נלה under לה.

מנון a son, from נון.

מנום flight, refuge, from נום.

מנע to withhold, keep back, hinder, refrain, restrain.—

מנענע cornets, from נוע.

מנקית cups, &c. See נקה in קה.—מינקת a nurse, from

מנר *weaver's beam*, 1 Sam. xvii. 7. 2 Sam. xxi, 19. 1 Chron. xi. 23. xx. 5.—מנורה a candlestick, from נור.

מסם and מסה to *melt away* or dissolve, to faint or be discouraged. נמס refuse, what is dissolved and good for nothing; 1 Sam. xv. 9. (it is written נמס Psal. lviii. 7.) מסת trial, or wasting, Job ix. 23. מס a levy or draught of men, draughted out, and so disunited from the rest. מסה a trial, from נסה in סה.

מסב round about, and מוסב winding about, from סוב.

מוסד a foundation, from יסד in יסד.

מסות a veil, from סות in סו.

מסך to *minge*, mixture. מוסך mixt wine, Prov. xxiii, 30. mixt drink offering, Isai lxv. 11. מסכת the web, formed by the intermixture of the threads, Judg. xvi. 13, 14.—מסך covert, &c. See סך.

מסל causey, or path, from סלל.—מסע a journey, &c, from נסע in נסע.—מספוא provender, from ספא.

מסר to deliver up or *give up for supply*, Numb. xxxi. 5. (to commit or rather teach. Numb. xxxi. 16. perhaps from יסר to correct or teach.)—מוסר instruction, &c. from יסר.—מסרת, מוסר a bond, from יסר.

מעא the *bowels*. מעותי gravel, Isai. xlviii. 19. where also it may be rendered bowels; i. e. like the bowels of the sea, or the numerous fry of fishes.—מע' a heap, Isai. xvii. 1. from עיה.

מעבה thickness, from עב.

מעוג a cake or feast, from עוג.

מער to *totter*, slip or slide, 2 Sam. xxii. 37. Job xii. 5. Psal. xviii. 36. xxvi. 1. xxxvii. 31. המער make to totter or shake, Psal. lxix. 23. מועדת out of joint, or lame and tottering, Prov. xxv. 19.—מועד a set time, &c. from יעד in עד.

מעז fortress, &c. from עז.

מעט to be or make *few or little*, diminish, give or take a few: a little, a few.

מעך to *press upon*, rendered bruised, Lev. xxii. 24. stuck, 1 Sam. xxvi. 7. pressed, Ezek. xxiii. 3.

מעל to trespass or *deviate from a rule or law*; a trespass or transgression. (מעיל a robe, or mantle; being a gar-

- ment cast over the rest, a surtout; from על upon.)  
 See more of מעל under עלה.
- למען a mansion or dwelling. (מען, מעון, מעון, מען)  
 therefore, because of, to the end that, for the sake of,  
 from ענה to answer ) מעונן observer of times, &c.  
 See מעין.—ענה an answer, a furrow, from ענה.  
 a well or spring, from עין.
- מען dimness, from עון.
- מעצה counsel, from יעץ in עץ.
- מעקה a battlement, from עקה.—מועקה affliction, from עוק.
- מער a cave, den : a meadow, 'Judg. xx. 33. and  
 nakedness, from ערה. See more of מער in ערה.
- מעשה work, &c. from עשה.
- מפה or מפו on this or that side, from פה.
- מפז best fine gold, from פז.
- מפח breathing out, bellows, from נפח in פח.
- מפל refuse, ruin, from נפל in פל.
- מפץ slaughter, a maul, &c. from נפץ in פץ.
- מופת a prodigy, from פת in פת.
- מץ to wring or milk out.—מץ chaff.—מץ to press forcibly, rendered churning, wringing and forcing, Prov. xxx. 33. מץ an extortioner, Isai. xvi. 4.
- מצא to find. נמצא to be found, present. הוציא to cause to find, cause to come, present. מוצא a going out, &c. from יצא in צא.
- מצב a station, a pillar, &c. from יצב in צב.
- מצד a fortress, strong hold, munition.  
 (מצד and מצודה mean a net or snare in Psal. lxvi. 11.  
 Prov. xii. 12. Ezek. xii. 13. xvii. 20. from צוד to hunt.
- מצוה a command, from צו.
- מצח the front, forehead. מצחת greaves, 1 Sam. xvii. 6.  
 being plates of brass adapted to the shin, or forepart of the leg.
- מצל shadowing, deep, &c. See על.
- מצע a bed, from יצע in צע.
- מצפה watching, watch-tower, from צפה.
- מצק straitness, pillar, pipe, &c. See צק.

מצר. See צור.

מקק and מוק, מוק to *putrefy* or *corrupt*; waste or pme away. מק stink, rottenness, Isai. iii. 24. v. 24.

מקבת a hammer, from נקב in קב.

מוקר a hearth, from יקר in קר.

מקוה hope, linen yarn, &c. from קו.

מקל a *staff*, or rod; perhaps from קלל.

מקום place or station, from קום.

מקנה what is bought, &c. from קנה.

מקצה end, &c. from קצה.

מקר cooling, chance, fountain. See קר.

מקש beaten, &c. See under קש.

מר a *drop*, Isai. xl. 15.—מרוד they speak against thee,

Psal. cxxxix. 20. for ימרוד from אמר to be

*bitter*, and make bitter. מתמרמר to be greatly im-

bittered or moved with choler, Dan. viii. 7. xi. 11.

תמרור, מרירות, מרה, ממר bitter. מר, מרור, מר,

bitterness. מרה the gall—מרה to provoke, im-

bitter, grieve, rebel. מרי rebellion, bitter, rebellious.

(מרה teacheth, Job xxvi. 22. from ירה to teach.)

מורה a razor, Judg. xiii. 5. xvi. 17. 1 Sam. i. 11.

See more in מור.—מור myrrh, of a bitter taste.—מיר

to *change*: remove, Psal. xlv. 2. תמורה changing,

exchange: recompense, Job xv. 31. restitution, Job

xx. 18.—מר *boast*, Isai. xli. 6. for or from אמר

a *leopard*.

מרא a *fatling*, or fed or fat beast. תמריא lift up

herself, Job xxxix. 18. The radical idea may be to

*raise up*, and so means such beasts whose flesh is raised

up by fat. (מראה the crop or gall bladder, Lev. i.

16. from מרר and מראה filthy or provoking, Zeph.

iii. 1. from מרה.) See more in רא.

מרב much, strife. See in רב.

מרנ a *threshing instrument*, 2 Sam. xxiv. 22. 1 Chron. xxi.

23. Isai. xli. 15.

מרד to *revolt*, rebel. מרד, מרדות rebellion. מרוד cast

out or rather reduced, Isai. lviii. 7. misery or dejection,

Lam. i. 7. iii. 19. from ירד to *come down*. מורד de-

scend, from the same.)

מרה broken or *bruised*, Lev. xxi. 20. מרה lay it

for a plaister, or make it a poultice by bruising it, and then lay it upon the inflamed part, Isai. xxxviii. 21.

מרט to *pluck or rub off*, furbish, polish, peel: pluck off the hair, Neh. xiii. 25. מרט hair fallen off, Lev. xiii.

40, 41.

מרך faintness, from רך.

מרום high, upwards, &c. מרמה deceit. See under רם.

מרע pasture, neighbour, &c. See under רע.

מרף slothful. מרפיון feebleness, from רפה.

מרץ forcible, Job vi. 25. grievous, sore or heavy, 1 Kings ii. 8. Micah ii. 10. חמרץ embolden, Job xvi. 3.—

מרוץ a race, running, &c. from רוץ.

מרוק to *scur*, Lev. vi. 28. furbish, Jer. xlvi. 4. מרוק bright or scoured, 2 Chron. iv. 16. מרוק, תמרוק cleansing, purification. מרק broth, Judg. vi. 19, 20. Isai. lxv. 4. Connexion uncertain.

מורש possession, &c. from ירש in רש.

משה to *draw* with a gentle hand, Exod. ii. 10. 2 Sam. xxii. 17. Psalm xviii.

16. משי fine silk, spun or drawn with a gentle curious hand, Ezek. xvi. 10, 13. משה a creditor, &c. from

שה under נשה.—מוש to *withdraw*, retire, remove, go back, depart.

משה desolate, burden, &c. See under שא and שה.

משיבה backsliding. מושב a seat. See under שב.

משנה ignorance, error, from שנה.

משח to *anoint*. משחה anointing, ointment. משיח anointed, Messiah.

משוט an oar, from שוט.

משך to *draw*, draw out, protract, prolong: defer, Prov.

xiii. 12. forbear, Neh. ix. 30. the price or attraction,

Job xxviii. 18. precious, or rather it means the basket

whence seed is drawn, Psal. cxxvi. 6. to draw forth as

the sower doth his seed, Amos ix. 13. to scatter or be

drawn various ways, Isai. xviii. 2, 7. משכות bands or

contractions, Job xxxviii. 31.—משוך, משכית hedge,

picture, &c. See under שך.

משל to *govern*, rule: to speak in proverbs, with authority, force and weight: to compare or be like; because no sentences are more forcible than such as are parabolical

or expressive of comparison; a proverb or parable.  
ממשל dominion.

ממה desolation or astonishment, from שמם.

משנה double, &c. from שנה.

משסה a spoil or booty, from שסה.

משע aspect. מושע saviour, salvation. See under שע.

משק to move about, or run to and fro, Isai. xxxiii. 4.

ממשק breeding or spreading, Zeph. ii. 9. מן משק son  
of moving about, a steward, Gen. xv. 2.—משק a but-

ler, from שכח.

משר a saw, from נשר to cut, Isai. x. 15.—משר govern-  
ment, singer, equity, &c. See under שר.

משש joy. &c. from שוש.

משתה a feast or banquet, from שתה.

מות to die, kill, slay. מות, ממות, תמותה death. מת dead.

—מתה mortals, men. מתי when.—מתת a gift,  
from נתן in תן.

מתג the bit of a bridle.

מתח to stretch out, or distend, Isai. xl. 22. אמתחה a sack  
or bag, distended by filling,

מתלהל a madman, from להל.

מתם soundness, from תם.

מתן the loins.—מתן a gift, from נתן under נתן.

מתק to be sweet; sweeten, Psal. lv. 14. feed sweetly on,

Job xxiv. 20. מתוק, מתק sweet, sweetness. ממתקים  
sweetnesses, or sweet things.

מותר residue, מיתר cord. See תר.

## נ

N. B. This first radical נ cannot be regularly dropped  
when the second radical is either an א, ה, ו, ח, or ע; nor  
where the second radical is repeated to complete the root;  
and, therefore, all such roots are here specified; but as  
in other cases it may be, therefore the others are to be  
sought for, by leaving out the first radical נ.

נא now, I pray thee; the same as אנא. (נאות, נאות come-  
ly, desirable. See אה to desire)—נא to be raw, i. e.

half boiled, not maturely digested, Exod. xii. 9. הניא  
to make or esteem such; so to disallow, Numb. xxx. 5,

8, 11. make ineffectual, Psal. xxxiii. 10. to break or make sore and raw, (written נִי, Psal. cxli. 5.) discourage, Numb. xxxii. 7, 9. הַנּוֹאָה breach of promise, Numb. xiv. 34. occasion for quarrel, Job xxxiii. 10.

נֶאֱדָר a bottle or *bag of skin* fitted to hold wine, &c.

נֶאֱלָ. See under אֵל.

נֶאֱמָר to say or *affirm solemnly*. (אֱמָן trusty, from אָמַן.)

נֶאֱמָר to *commit adultery*. נֶאֱפֹפִים, נֶאֱפִים adulteries.

נֶאֱזָר to *treat with scorn and contumely*, despise, provoke, blaspheme. נֶאֱזָרָה blasphemy, provocation. נֶאֱזָר shall flourish, Eccl. xii. 5. from נֹזֵז, but perhaps it may here mean to *be loathed*.

נֶאֱנָה to *groan*. נֶאֱנָה groaning.

נֶאֱנָה to *abolish in the mind*; rendered, to abhor, Lam. ii.

7. make void, Psalm lxxxix. 39. (נֶאֱרִים cursed, Mal. iii. 9. from אָרַר.)

נֶאֱשָׁה despair, from אֵשׁ.

נִיב to *grow as plants*, increase, bring forth fruit. נִיב fruit, increase. נִיבֵּב shall make cheerful, rather, grow in vigour, Zech. ix. 17.—נִבֵּב to be *hollow*, Exod. xxvii. 8. xxxviii. 7. Jer. lii. 21. vain or empty, Job xi. 12.

See נִבָּה, נִבֵּה, נִבֵּל, נִבֵּע, leaving out the first radical נ.

נִנָּה sorrowful or afflicted, Lam. i. 4. Zeph. iii. 18. from נִנָּה to *grieve*.

See נִנָּב, נִנָּד, נִנָּה, נִנָּן, נִנָּע, נִנָּפ, נִנָּר, leaving out the נ.

נִדָּ a *heap*.—נִדָּ to *move as a bird its wings*, Isai. x. 14. or as the body is agitated in expressing great joy, Jer. xlviii. 27. or as when tossed about in a restless night, Job vii. 4. or as it is exerted in running fast, hence to flee or wander away. נִדָּ a vagabond, Gen. iv. 12. (נִדָּ be gone, Job vii. 4. or perhaps, measured, from מָדַד)

—נִדָּ to *shake or remove*; to condole or bemoan. נִידָּ, נִידָּה wandering or moving, Job xvi. 5. Lam. i. 8. מִנִּידָּ a shaking, Psal. xlv. 14. The radical idea, both of נִדָּ and נִידָּ, seems to be, *the commotion or agitation of the body or of the mind*.—נִדָּה to *put far away as evil or unclean*, separation, unclean, uncleanness, especially



that of a menstruous woman. נָדָה, נָדַד the wages of whoredom, considered as filthy, Ezek. xvi. 33.

See נָדַד, נָדָה, נָדָה, נָדָה leaving out the first radical נ.

נָדָה to lament. נָדָה, נָדָה, נָדָה lamentation or wailing.

נָדָה to become, See נָדָה.—נָדָה to oppress by fraud or violence. נָדָה a pigeon or dove, being defenceless and exposed to rapine.—נָדָה. See below at נָדָה.

נָדָה to lead, guide, bring, drive. מְנַהֵג a driving.

נָדָה to lead with gentleness and care. (נָדָה Isai vii. 19.

rendered bushes, but in the margin commendable trees, from נָדָה to praise; perhaps they were some plants of the sun-flower kind, as emblems of shining and irradiation, from נָדָה to shine or irradiate.)

נָדָה to roar, mourn. נָדָה, נָדָה roaring, disquietude.

נָדָה to bray like an ass, Job vi. 5. xxx. 7.

נָדָה to flow together; to be lightened, the light flowing upon them, Psal. xxxiv. 5. a conflux of water, a river or flood. נָדָה conflux of light, or splendor, Job iii.

4. מְנַהֲרוֹת dens or caverns in the ground, letting light flow into the earth, Judg. vi. 2.

נָדָה to be settled in a habitation, to stay at home; to prepare a habitation or rather to make him (i.e. the Lord) a resting place, Exod. xv. 2. a home, or settled habitation. (נָדָה comely, Jer. vi. 2. for נָדָה from נָדָה.)

Look for נָדָה, נָדָה, נָדָה, &c. leaving out the middle נ.

נָדָה. Look for נָדָה, נָדָה, נָדָה, נָדָה leaving out the first radical נ.

נָדָה to lead, guide, bring, order.—נָדָה to rest, to abide quietly, to cause to rest, to quiet. נָדָה, נָדָה, נָדָה, נָדָה rest, quiet: hence perhaps מְנַהֵג an offering or present made either to God or man, in order to procure peace or cessation from anger.—נָדָה to leave, permit, let alone; cast down or let fall, Isai. xxviii. 2. to put, place, lay up, or set down in order to leave or let remain: pacify or leave (viz. offences) unmeddled with and unpunished, Eccl. x. 4. מְנַהֵג what is left.

נָדָה to inherit, cause to inherit. נָדָה an inheritance, heritage, possession. נָדָה a brook, river, stream, valley. The radical idea may be, immediate and continued succession; as an inheritance descends and a stream flows in

perpetual succession : and as rivers always run in valleys, hence it may come to signify a valley ; unless in this sense it comes from חלל, as it signifies a cavity or hollow.

נחם to *relieve the mind*, to comfort, to repent. נחם,

נחום repentance. נחמה comfort, consolation.

נחנו *we*, the plural of אני I.

נחץ to *require haste*, 1 Sam. xxi. 8.

נחר to *snort*, as in anger, Cant. i. 6. נחרת snorting, Jer.

viii. 16. נחר, נחיר the nostrils, Job xxxix. 20. xli. 20.

נחש to *observe with great attention*, to *make a discovery*

1 Kings xx. 33. to learn by experience, Gen. xxx. 27.

to divine, or use enchantments: enchantment; a serpent remarkable for its attentively eyeing of objects. נחשה,

נחשת native brass or copper, so called perhaps from its colour, resembling the usual colour of serpents. נחוש

brazen. נחשת a brazen chain or fetter: money of

brass, or rather poisonous filth like verdigrease, the solution of copper, Ezek. xvi. 36. נחשתן Nehushtan,

2 Kings xviii. 4. a bit of brass.

נחת to *sink into*, or *penetrate*: rendered to come down,

Jer. xxi. 13. 2 Kings vi. 9. Joel iii. 11. go down, Job

xxi. 13. stick fast and press upon, Psal xxxviii. 2. settle

or penetrate, Psal. lxxv. 10. enter, Prov. xvii. 10. break,

2 Sam. xxii. 35. lighting down, Isai. xxx. 30. This is

the only root I can find that drops the נ before ח,

נוט to be *moved*, Psal. xcix. 1.

See נטה, נטל, נטע, נטף, נטר, נטת leaving out the first radical נ.

ני wailing, from נהה.—ני shall break, Psal. cxli. 5. See נוא.

Look for נין, ניק, and ניר leaving out the middle י.

נכ. See נכת, נכר, נכס, נכל, נכח, נכה, נכר leaving out the first radical נ.

נל. See נלה leaving out the first radical נ.

נום to *slumber*. נומה drowsiness. תנומה slumber.

See נמל and נמר leaving out the first radical נ.

מנון or נין to be *continued by offspring*, Psal. lxxii. 17. מנון

son, Prov. xxix. 21. נִין son, Gen xxi. 23. Job xviii. 19. Isai xiv. 22. נִינִם let us destroy or oppress them, Psal. lxxiv. 8. from יָנָה.

נָם to *flee away*. נָם abated or fled away, Deut. xxxiv. 7. נָם הָנִים make to flee or put to flight : to hide, as it were to make to flee, Judg. vi. 11. מְנוּסָה, מָנוּס flight, refuge. — נָם־ to *erect a standard*. נָם a pole, ensign, sail, standard.

נִסָּן *Nisan*, Neh. ii. 1. Esther iii. 7. the same as the month *Abid*, falling about March or April.

See נָסַח, נָסַח, נָסַח, נָסַח, נָסַח leaving out the first radical נ.

נָע to be *agitated*, moved, reel, sifted, wander, shake, scatter, stagger : be promoted or ramble about among, Judg. ix. 9. 11. נָע a fugitive. Gen. iv. 12, 14.

נְנֵעִים rendered cornets, 2 Sam. vi. 5. a musical instrument, having its name probably either from the shaking motions of the player, or from the like motions of the instrument.

נָעַל to *make fast*, to bolt or lock : to shoe : a shoe or sandal fastened to the foot. מְנַעַל a lock.

נָעַם to be *pleasant*, sweet or agreeable. נְעֻמֹת pleasures, נְעֻמָּה pleasantness, beauty. נְעֻמָּה pleasant. נְעֻמֹת dainties, Psal. cxli. 4.

נֶעֱצוּץ a *thorn*, Isai. vii. 19. lv. 13.

נָעַר to *move briskly* ; to shake vehemently, toss up and down, shake off, and the like : raised up or excited to vigorous activity, Zech. ii. 13. נָעַר a young man, lad, or boy, being in a sprightly active age. נָעֵרָה a maiden or damsel. נָעוּר youth. נָעֵרָה tow, dressed by various shakings and agitations, Judg. xvi. 9. Isai. i. 31.—נָעַר to yell, Jer. li. 38. which signification may result from the sound of the word, by an onomatopoeia.

נָף to *wave or brandish*, lift up, shake, &c. sift, Isai. xxx. 28. נָפָה a wave-offering, shaking. נָף to perfume or sprinkle by waving or shaking the hand, Prov. vii. 17. נָפֶת a sieve, Isai. xxx. 28.—נָף situation, Psal. xlviii. 2. the meaning and connexion uncertain. נָפֶת a partition, or tract of country, Josh. xi. 2. xvii. 11.

xii. 23. 1 Kings iv. 11.—Honey which parts and distils from the comb of its own accord, Psal. xix. 10. Prov. v. 3. xxiv. 13. xxvii. 7. Cant. iv. 11. probably from פתח to separate or part.)

See נפת, נפך, נפל, נפץ, נפש leaving out the first radical נ.

נוץ to send forth buds or blossoms, Cant. vi. 11. vii. 12. נצה a flower or blossom, Gen. xl. 10. Job xv. 33. Cant. ii. 12. Isai. xviii. 5.—נציץ to send forth sparks or a blaze, Ezek. i. 7. ניצוץ a spark or blaze, Isai. i. 31. —נץ a hawk of remarkable swift flight, Lev. xi. 16. Deut. xiv. 15. Job xxxix. 26. from נצה to fly.

See נצה, נצב, נצל, נצר leaving out the נ, ניק and ינק to suck, to suckle. מינקה a nurse. יונק, נקיק, נקק a young twig, branch, sucker.—נקק a hole or cavity in a rock, Isai. vii. 19. Jer. xiii. 4. xvi. 16.

See נקה, נקב, נקד, נקם, &c. leaving out the first radical נ.

נור a lamp or candle. מנורה a candlestick.—נר to till or break up, Jer. iv. 3. Hosea x. 12. tillage, or fallow ground, Prov. xiii. 23. Jer. iv. 3. Hosea x. 12.

נרד spikenard, Cant. i. 12. iv. 13, 14.

נוש and נוש. See אנש.

נשתון a letter, Ezra iv. 7. vii. 11.

See נשא, נשב, נשג, נשה, נשך, &c. leaving out the נ.

נת. See נתב, נתח, נתך, נתן, &c. leaving out the first radical נ.

# ס

סאה a measure of capacity, the third part of an Ephah containing a little more than two wine-gallons and a half. סאמה measure, or returning measure for measure, Isai. xxvii. 8.

סא a conflict or battle, Isai. ix. 5.

סב to turn, bring, or compass about. סביב about, round about. סביבות the environs or places round about.

סבח the cause or bringing about. 1 Kings xii. 15.

**נסבה** the same, 2 Chron. x. 15. **מסב** round about, 1 Kings vi. 29. a table, around which we sit, Cant. i. 12. **מוסב** a winding about, Ezek. xli. 7. **מסבות** about, Job xxxvii. 12.—**סבא** to get *drunk*, so as to reel and stagger about, Nahum i. 10. Isai. lvi. 12. **סובא** a drunkard. **סבא** intoxicating liquor, as wine or drink, Isai. i. 22. Hosea iv. 18.

**סבך** to be *entangled* wrapped or folded together, as a thicket, or the thick bushy boughs of a tree : a thicket. Compare this root with **שבך**.

**סבל** to *bear or carry a burden* as a porter. **סבלה**, **סבל** a burden : a charge, 1 Kings xi. 28.

**סוג** to *turn back* ; a back-slider, Prov. xiv. 14. set about, Cant. vii. 2. which sense of the word seems best derived from the Chaldee.—**סיג**, **סיגים** *dross*.—**נסג** to *remove* a thing from its proper place. In Job xxiv. 2. **ש** may be put for **ס** ; while in Micah vi. 14. take hold, **ס** may be put for **ש**.

**סנר** to *fall down prostrate*, Isai. xlv. 15, 17, 19. xlv. 6.

**סגל**, **סגלה** *peculiar* treasure or property.

**סנן** a *prince* or ruler among the Assyrians or Chaldeans.

**סגר** to *shut up*. close, deliver, or cause to be shut up, **מסגר** a prison. **מסגרת** a border or inclosure. **סוגר** ward or close confinement, Ezek. xix. 9. **סגור** the caul inclosing the heart, Hosea xiii. 8. **סגור** pure fine gold, which has been inclosed or shut up in the crucible. **מסגר** a smith, perhaps a lock-smith, 2 Kings xxiv. 14, 16. Jer. xxiv. 1. xxix. 2. **סגריר** very rainy, Prov. xxvii. 15. meaning a day in which men shut themselves in, or a heavy rain which confines people to their houses.

**יסד** to found, or *lay a foundation*, establish, fix. **יסוד**, **מוסד** a foundation or bottom : to take counsel, Psal. ii. 2. xxxi. 13. which is laying a foundation or plan for action.—**סוד** a secret counsel ; an assembly met for consultation.—**סד** the stocks for confining the feet, Job xiii. 27. xxxiii. 11. Connexion uncertain.

**סדין** *fine linen* cloth, Prov. xxxi. 24. Isai. iii. 23. sheets or shirts made of such linen, Judg. xiv. 12, 13.

**סדר** order or *regularity*, Job x. 22. **מסדרון** a porch made of orderly rows of pillars, Judges iii. 23. Compare this root with **שרר**.

נִסָּה to *attempt*, prove, try, tempt. מִסָּה a temptation or trial.

סָה *round*, Cant. vii. 2. a prison or round house.

סוּה a *vail*, Exod. xxxiv. 33, 34, 35.

Look for סוּג, סוּר, סוּךְ, סוּף סוּם and סוּת leaving out the middle ו.

סוּח or סוּח to *sweep* or *scour off*, Ezek. xxvi. 4. סוּחָה dung, Isai. v. 25. סוּחִי off-scouring, Lam. iii. 45.—

נִסָּח to *extirpate*, demolish, destroy, or break down, 2 Kings xi. 6. Prov. xv. 25. pluck up, Deut. xxviii. 63. Psal. lii. 5. root out, Prov. ii. 22.

סָח to *drag* or draw along, and tear by dragging along the ground, 2 Sam. xvii. 13. Jer. xxii. 19. xlix. 20. xv. 3. סָחֲבוֹת cast clouts or tails of robes worn with trailing upon the ground, Jer. xxxviii. 11, 12.

סָחַף to *sweep away*, Prov. xxviii. 3. Jer. xlvi. 15.

סָחַר to *go about as tradesmen or pedlars*; trade or traffick: market, merchant. סָחָרָה, מִסָּחָר merchandise. סָחָרָה a buckler or target moved about every way to guard off blows, Psal. xci. 4. סָחָרָהּ to pant or flutter with a quick motion, Psal. xxxviii. 10. סָחֶרֶת rendered, black marble, Esther i. 6. perhaps it may denote a kind of marble, whose veins run to and fro in a wandering irregular manner.

סָחַשׁ to *sprout of its own accord*, 2 Kings xix. 29.

סָטִים they that turn aside, put for שָׁטִים, Psal. ci. 3.

Look for סָיִג, סִיר and סִית leaving out the middle י.

סָכַךְ to *cover*. סִיךְ, סָךְ, סָכָה, סָכוֹת, מִסָּךְ, מִסְכָּה covert, tabernacle, booth, pavilion, hanging, or covering. מִסְכַּת a web, Judges xvi. 13, 14. בָּסָךְ rendered with the multitude, Psal. xlii. 4 the meaning uncertain. שָׁכוּ for סָכוּ his tabernacle, Lam. ii. 6.—סָיִךְ to *anoint*. אֶסְכֹךְ a pot of oil, 2 Kings iv. 2. (מִסְכָּה a thorn-hedge, Micah vii. 4. where ס is for ש,)—סָיִךְ to *pour upon*, Exod. xxx. 32.—נָסַךְ to *pour out*; as water or wine in an offering. נָסִיךְ, נָסִיךְ a drink-offering: to pour out as oil is poured out in anointing kings, &c. Psal. ii. 6. Prov. viii. 23. hence נָסִיךְ a duke or prince: to pour out liquid metal, as a founder in casting an image:

- hence **מסכה** molten, a molten image.--**כנסך** to *ming-  
gle*, Isai. ix. 11. xix. 2.
- סכל** to deviate or turn away from the true end and pur-  
pose; act foolishly, or make foolish: a fool. **סכלות**  
folly; written **שכלות**, Eccl. i. 17.
- סכן** to *attend upon or provide for*, to cherish, to be service-  
able or profitable: to be accustomed to and acquainted  
with: a treasurer or attender upon, Isai, xxii. 15.  
**מסכן** he that is poor or impoverished, Eccl. iv. 13. ix.  
15, 16. Isai. xl. 20. in such circumstances as to need  
attendance and supply. **מסכנה** scarceness, Deut. viii. 9.  
**מסכנות** magazines or store-houses. (**סכן** is rendered  
to be endangered, in Eccl. x. 9. This sense is from  
the Chaldee, unless it there means to attend upon.)
- סכר** to *shut up or stop*, Gen. viii. 2. Psalm lxxiii. 11. Isai.  
xix. 4. **שכר** sluices to stop water, Isai. xix. 10. per-  
haps for **סכר**.
- סכת** to take heed or *attend*, Deut xxvii. 9. **סכות** a tab-  
ernacle, &c. from **סכך**.
- סל** and **סלסל** a *basket*.--**סלל** to *raise or cast up* a road:  
to raise or exalt in the mind. **סלסל** exalt, Prov. iv. 8.
- מסלה**, **מסלול** a causey, high way, or path. **סללה** a  
military mount or bank cast up in besieging a town.
- סלה** to *weigh down*, sink, depress, or tread down, Psal.  
cxix. 118. Jer. i. 26. Lam. i. 15. to weigh one thing  
against another, to value, Job xxviii. 16, 19. **סלה** *Se-  
lah*; weigh or mind this.--**סלא** compare, comparable,  
Lam. iv. 2.
- סלד** to be *hardened*, Job vi. 10.
- סלה** to *pardon or forgive*. **סליחה** forgiveness.
- סלם** a *ladder*, Gen. xxviii. 12.
- סלון** a kind of *briar or thorn*, Ezek. ii. 6. xxviii. 24.
- סלע** a *rock*.
- סלעים** a species of *locusts*, Lev. xi. 22.
- סלה** to *overthrow or pervert*: perverseness.
- סלת** fine *flour or meal*.
- סמים** *sweet spices*.
- סמדר** the *tender grape*, Cant. ii. 13, 15. vii. 12.
- סמך** to *lean, rest, lay, or stay upon*: to sustain and uphold.

- סמל** an *image*, Ezek. viii. 3, 5. a figure, Deut. iv. 16. idol, 2 Chron. xxxiii. 7, 15.
- סמן** to *appoint*, Isai. xxviii. 25.
- סמר** to *stand on end or upright*, as hair does in terror, Job iv. 15. to be in terror or tremble, Psal. cxix. 120. rough by the hair standing upright, Jer. li. 27. **מסמר** a nail or spike, strait or upright, 1 Chron. xxii. 3. 2 Chron. iii. 9. Isai. xli. 7. Jer. x. 4. **משמר**, the *ש* being put for *ס*, the same, Eccl. xii. 11.
- סנה** a *bush*, or tree with a bushy top, Exod. iii. 2, 3, 4. Deut. xxxiii. 16. **סנסן** a bough, Cant. vii. 8.—**ניסן** *Nisan*, see under the letter *נ*.
- סיון** *Sivan*, a month falling somewhere in May or June, Esther viii. 9.
- סנפיר** the *fins* of a fish, Lev. xi. 9, 10, 12. Deut. xiv. 9, 10.
- סנור** *blindness*, Gen. xix. 11. 2 Kings vi. 18. a confusion of sight inflicted by the immediate stroke of God.
- סם** a *worm*, that eats wollen garments, Isai. li. 8.—**סוס** a *horse*, **ססתי** a company of horses, Cant. i. 9. **סים** and **סוס** a crane or swallow, Isai. xxxviii. 14. Jer. viii. 7. so called perhaps from the sound of its note.—**נסם** see under the letter *נ*.
- סעע** a *storm*, Psal. lv. 8.—**נסע** to *pull up in order to remove to another place*; to decamp and set forward, remove, take a journey. **מסע** a journey: a dart or some missil weapon discharged and flying with violence, Job xli. 26.
- סער** to *support or uphold* from falling or fainting; comfort, refresh, strengthen. **מסער** a prop, 1 Kings x. 12.
- סעף**, **סעף** the *top* of a rock, or the utmost branch of a tree: to lop off, Isai. x. 33. **סעפּים** thoughts or opinions, Psal. cxix. 113. 1 Kings xviii. 21. where *ס* seems to be put for *ש*.
- סער**, **סערה** a *storm, tempest*, or whirlwind: stormy, Ezek. xiii. 11, 13. to be tempestuous, Jonah i. 11, 13. tossed with tempest, Isai. liv. 11. driven with a whirlwind. Hosea xiii. 3. come out as a whirlwind, Hab. iii. 14. scatter with a whirlwind, Zech. vii. 14. be sore troubled, 2 Kings vi. 11.



**סָף** a cup, *bason*, or bowl.—**סָפַף** to lodge at the threshold, Psal. lxxxiv. 10. **סָף** the threshold, door, post, gate. (**סָפַף** takest away, Psal. civ. 29. **יָסַף** gathered together, 2 Sam. vi. 1. from **אָסַף**, the **א** being dropt)—**סָפַף** to sweep clean away, consume, perish, destroy. **סוּפָה** a sweeping whirlwind.—**סוּף** to make an end of or consume: an end, 2 Chron. xx. 16. Eccl. iii. 11. vii. 2. conclusion, Eccl. xii. 13. **סָף** hinder part, Joel ii. 20. **סוּף** weeds, flags usually at the ends or extremities of the sea or rivers. **יַם סוּף** the red sea, or more properly the sea of weeds. **יָסַף** to add, to increase, to repeat or do a thing again.—**סָפָא**, **מִסָּפָא** provender.

**סָפַד** to lament, mourn, wail. **מִסָּפַד** lamentation, mourning, wailing.

**סָפַח** to adhere or join to. **מִסָּפַח** a scab adhering to the skin. **סָפִיחַ** corn, which, adhering to the ground after harvest, springs up spontaneously the next year. **מִסָּפָחוֹת** kerchiefs, Ezek. xiii. 18, 21. some ornaments worn close upon the head.

**סֶפֶל** a bowl or dish, Judg. v. 25. vi. 38.

**סָפַן** to ceil, Deut. xxxiii. 21. Jer. xxii. 14. Hag. i. 4. cover, 1 Kings vi. 9. vii. 3. 7. **סָפֹן** the ceiling, 1 Kings vi. 15. (**שָׁפֹן** hide, Deut. xxxiii. 19. where **ש** is for **ס**, or for **צ**.) **סָפִינָה** a ship or covered vessel, Jonah i. 5. or perhaps it means there the cabin.

**סָפַק** to smite, strike, or clap; to wallow, Jer. xlviii. 26. perhaps insolently to kick the ground as he lies in his vomit. **שָׁפַק** stroke, Job xxxvi. 18. where **ש** is put for **ס**. **סָפָקוֹ** his sufficiency, Job xx. 22. where **ס** is for **ש**.

**סָפַר** to recount, number and relate, tell or declare. **מִסָּפַר** number. **סוּפֵר** a writer, scribe, or notary. **סָפֵר** a book, a letter. **סָפִיר** Sapphire, a precious stone; connexion uncertain.

**נָסַק** to ascend or climb, Psal. cxxxix. 8.

**סָקַל** to put a criminal to death by stoning, to cast stones: to gather out stones, Isai v. 2. lxii. 10.

**סָרַר** to be refractory and stubborn.—**סָרִין**, **סָרָה** a brigan-

*dine, or coat of mail*, Jer. xlv. 4. li. 3.—סור to *depart or turn aside*; to remove; take or turn away. סר heavy, i. e. disgusted, turning himself away, 1 Kings xx. 43. xxi. 4, 5. סר sour, Hosea iv. 18. i. e. turned off. סרה revolt, rebellion. סורי degenerate, Jer. ii. 21 and סרה wrong, Deut. xix. 16. i. e. removed or turned aside from what it should be. סרת, without, devoid of, or removed from, Prov. xi. 22. שור depart, for סור. Hosea ix. 12.—סיר a *pot* or caldron. סירים thorns, Eccl. vii. 6. Isai. xxxiv. 13. Hos. ii. 6. Nahum i. 10. and סירות fish-hooks, Amos iv. 2. connexion uncertain.—יסר to *correct*, chastise, reprove, instruct. יסור, מוסר instruction, discipline, correction. מוסר a bond, or toil, and מסרה the same, from נסר to *bind*.

סרב a nettle or *briar*, Ezek. ii. 6.

סרה to be *redundant or superfluous*: so, spreading or luxuriant, Ezek. xvii. 6. stretch beyond the length of another thing, or hang over, Exod. xxvi. 12, 13. exceeding, Ezek. xxiii. 15. abound with superfluities, Amos vi. 4, 7. vanished, rather become luxuriant, useless and proud, Jer. xlix. 7. remnant or surplus, Exod. xxvi. 12.

סרן the title of the *lords or nobles* of the Philistines: a plate, 1 Kings vii. 30. meaning and connexion uncertain. סרין a brigandine, see under סר.

סרים an *eunuch*, officer, chamberlain.

סרעפ a *bough*, Ezek. xxxi. 5.

סרף to *burn*, put for שרף in Amos vi. 10.

סרפר a *briar*, Isai. lv. 13.

סות *winter*, Cant. ii. 11. taken from the Chaldee.—סות clothes, Gen. xlix. 11.—סית or סות to *incite*, persuade, entice. סית remove and take away, Job xxxvi. 16, 18.

N. B. סת is for תס by transposition, in the Hithpael of סכל, סלל, ספף, ספה and סתר.

סתם to *stop or shut up*; hidden, Psal. li. 6. סתום a secret, Ezek. xxviii. 3.

סתר to *bide or conceal*: secret, hiding place, a covert. מסתר a secret place. סתרה a protection or hiding,

Deut. xxxli. 38. סתר backbiting, Prov. xxv. 23. i. e. a tongue secretly blasting his neighbour's reputation.

## ע

עב *thickness*, thicket : a thick plank or beam.—עבה to be or grow thick. מעבה עבי *thickness*.—עוב or עיב to cover with a thick cloud, Lam. ii. 1. עב a thick cloud, or the density at the extremity of the system.

עבד to *serve*, work, till : a servant. עברות, עברה service, bondage. עבד, מעבד work.

עבט a *pledge* ; to lend or borrow upon pledge, Deut. xv. 6. xxiv. 10—13. to turn awry, distort, or break rank, Joel ii 7. perhaps from or for עבת formed by a Chaldee derivation, in changing letters of the same organ.

עבטי thick clay, Hab. ii. 6. compounded of עב *thick* and טיט *clay*.

עבר to *pass*, pass on, pass through, pass over, pass away, pass by, pass beyond, or transgress : (to make a partition by bars passing across, 1 Kings vi. 21.) a passage or side ; beyond, on the other side. עברה a ferry boat, 2 Sam. xix. 18. מעברה a ford or passage. בעבור because or for the sake of, expressive of the transition or passage from the cause to the effect. היתה עבר to be exceedingly angry, i. e. transported beyond one's self with rage. עברה, עברות wrath or rage exceeding all bounds or restraint. עבד corn of the past year, Josh. v. 11, 12. עבר rendered in Job xxi. 10. to gender, means the passing or suffering to pass the seed.

עבש to be *rotten*, Joel i. 17.

עבת to *wreath* or *twist together* ; wreathen, bushy ; a thick bough or branch : a cord or rope formed by twisting : to wrap up or involve, Micah vii. 3.

ענח to stay or *abstain*, Ruth i. 13.—עונ to *bake* cakes, Ezek. iv. 12, ענה, ענו, a cake : a feast, Psal. xxxv. 16.

ענב to dote upon, Ezek. xxiii. 5, 7, 9, 12, 16, 20. ענבח inordinate love, Ezek. xxiii. 11. ענבים lovers,



**עֲרֵנִים** to *delight*, delight. **עֲרֵנָה**, **עֲרֵנָה** pleasure. **מֵעֲרֵנִים** delicacies. **מֵעֲרֵנֹת** delicately; 1 Sam. xv. 32. sweet influences, Job xxxviii. 31.

**עָרַף** to *remain as an overplus*.

**עָרַר** to *hoe*, i. e. to draw together adjacent earth about the roots of vines, Isai. v. 6. vii. 25. **מֵעָרַר** a hoe or spade, Isai. vii. 25. As this occasions a deficiency of earth around, hence **נֶעְרַר**, in the passive, means to be deficient, lack or fail: and as the earth is thus drawn together in regular collections; hence perhaps **עָרַר** means an orderly collection of cattle, a stock or drove: and keeping the rank in an army, 1 Chron. xii. 33, 38.

**עֲרִישׁ** some kind of *pulse*, rendered lentiles; which being boiled makes a pottage of the colour of chocolate; this was Esau's red pottage. Gen. xxv. 34. 2 Sam. xvii. 28. xxiii. 11. Ezek. iv. 9.

**עִירָה** to *clear away*, Isai. xxviii. 17. **עִירָה** shovels.—**עִירָה**. See **עִי**.

**עוּה** to *turn away*, to make crooked, to pervert, act perversely, commit iniquity: to be troubled or bowed down, Psal. xxxviii. 6. Isai. xxi. 3. i. e. to be distorted. **עוּה** perverseness. **עוֹן** iniquity and punishment for it. **עוֹשֵׁי עוֹשֵׁי** perversenesses, Isai. xix. 14.

Look for **עוֹב**, **עוֹג**, **עוֹר**, **עוֹל**, &c. leaving out the middle **ו**.

**עוֹז** a *goat*. **עוֹזֶה** Lev. xvi. 8, 10, 26. the scape goat: from **עוֹז** a goat, and **עוֹל** to go away, or wander about. **עוֹז** and **עוֹז** to *strengthen*, prevail, harden, be strong or mighty. **עוֹז**, **עוֹז** strength, power. **מִעוֹז**, **מִעוֹז** fortress, forces, strength. **עוֹזֵה** the strong black eagle, Lev. xi. 13. Deut. xiv. 12. rendered osprey.—**עוֹז** to *gather together* for safety, Exod. ix. 19. Isai. x. 31. Jer. iv. 6. vi. 1.—**עוֹז**, **עוֹז** fierce or strong, Isai. xxxiii. 19.

**עוֹב** to *leave*, forsake, leave off: to dispatch and finish an affair, as it may be rendered, Neh. iii. 8. iv. 2. Exod. xxiii. 5. **עוֹבוֹן** wares left at a market town to be exchanged for others, Ezek. xxvii. 12, 14, 16, 19, 22, 27, 33.

**עוֹקֵף** to *fence round*, Isai. v. 2.

**עוֹזֵר** to *help*, succour. **עוֹזֵר**, **עוֹזֵר** an help. **עוֹזֵר** the great

court of the temple; 2 Chron. iv. 9. vi. 13. the settle or inbenching of the altar, Ezek. xliii. 14, 17, 20. xlv. 19. both these may be so called, as they were an help to those that stood on them.

עט a. pen.—עטר to cover or put on : turn aside as one ashamed or veiled, Cant. i. 7. מעטה a garment, Isai. lxi. 3.—יעט to cover, Isai. lxi. 10.—עית to attack or fly upon fiercely, 1 Sam. xiv. 32. xv. 19. xxv. 14. a ravenous bird or beast.

עטלף the bat, Lev. xi. 19. Deut. xiv. 18. Isai. ii. 20.

עטין breast or milk pail, Job xxi. 24.

עטף to cover or be covered over, overwhelmed, faint, swoon : be feeble, Gen. xxx. 42. מעטפות mantles, Isai. iii. 22.

עטר to crown, compass. עטרה, עטרת a crown.

עטש sneezings, Job xli. 18.

עיה a heap or hillock ; a grave, Job xxx. 24.

Look for עיב, עיז, עיט, עים, עין, &c. leaving out the middle י.

עכבר the mouse, Lev. xi. 29. 1 Sam. vi. 4, 5, 11, 18. Isai. lxvi. 17.

עכביש a spider, Job viii. 14. Isai. lix. 5.

עכס to make a tripping motion with the feet, Isai. iii. 16. trinkets about the feet to make or discover a tripping motion in the gait, Isai. iii. 18. The stocks, Prov. vii. 22. but this passage may better be thus rendered : As a foolish animal trippeth or skippeth into the toils.

עכר to disturb, trouble, stir. נעכרת, עכור trouble.

עכשוב the asp or adder, Psal. cxl. 3.

עלה to ascend, to go or come up ; climb or mount up ; take or offer up ; spring, leap, rise, get, bring, cast, carry, fetch, set, light, or lift up ; to grow, excel, increase ; and the like. על on high. עלה a burnt offering ascending up in a flame or smoke ; an ascent. מעל upper. מעלה uppermost, most high. למעלה a step, stair, degree ; above, upon, upward. למעלה, מלמעלה the same.—על, עלי a preposition, upon, above, besides, unto, over, and the like. עליה a chamber or upper room. תעלה an aqueduct, trench,

water course or conduit, which receiveth or leadeth a stream of water up to a certain place. עלי a pestle which worketh above and upon the body bruised by it, Prov. xxvii. 22. תעלה a cure or healing, being the advancing and restoring of health. Jer. xxx. 13. xlv. 11. עלה a leaf, branch, or shoot, ascending up out of and growing upon a tree.—עול, על a yoke being above or laid upon the neck : As it has the idea of slavery and oppression : hence to act unjustly, to be oppressive and wicked : iniquity or injustice. עולתה, עולה, עולה unrighteousness, iniquity. עול unjust.—עול to bring up, to be with young, or to nurse and suckle ; an infant. עול, מעולל, תעלול, עולל, עויל, עולה, עול child, babe, sucking child.—מעיל an upper garment, or surtout.—עלל to do, accomplish, perform, affect, i. e. to come up or reach to any thing ; (defile or bring into the dust, Job. xvi. 15, taken from the Chaldee sense of the word.) מעלל, עלילה a work, action, occasion, doing. עלל delusion or device, Isai. lxvi. 4.—עלל to glean grapes, by ascending the vines a second time. עללות gleanings. עליל a furnace or crucible wherein the dross of metal being separated by the action of fire is made to ascend, Psalm xii. 6.—התעלל in Hithpael to exalt one's self, as it may be rendered in all the places ; though rendered, wrought, Exod. x. 2. 1 Sam. vi. 6. practice, Psal. cxli. 4. mock, Numb. xxii. 29. Jer. xxxviii. 19. abuse, Judg. xix. 25. 1 Sam. xxxi. 4. 1 Chron. x. 4.—על to profit or ascend in any advantage : a wild goat, which climbs up and frequents the highest mountains. עלג to stammer, Isai. xxxii. 4. עלז to exult, or rejoice with exultation. עלזה joyous, rejoicing. עלט the twilight, Gen. xv. 17. Ezek. xii. 6, 7, 12. עלם to hide or conceal. העלמה, עלם what is hidden or secret. עלם a young unmarried man, who lives at home in an obscure or concealed state. עלמה a virgin. עלומים youth. עולם, עולם time indefinite, hidden

or concealed from man as to its duration or length, ever, perpetual, of old, everlasting ages. עלמות in the title of Psalm ix. seems compounded of על over and מות death.

על to rejoice or *exult*, Job xx. 18. התעלם solace or delight one's self, Prov. vii. 18. נעלם Job xxxix. 13. spoken of the wing of an ostrich, which has an exulting agitation.

על to suck up or rather *swallow down*, Job xxxix. 30. the same as לוץ.

על to *cover all over*, Cant. v. 14. Gen. xxxviii. 14. to faint or be overwhelmed, Isai. li. 20. Ezek. xxxi. 15. Amos viii. 13. Jonah iv. 8.

על to *exult* or rejoice, the same as עלן above.

על, ערוק the *horseleach*, Prov. xxx. 15.

עם to *hide*, Ezek. xxviii. 3. xxxi. 8. dim, obscured or sullied; Lam. iv. 1. this sense may be taken from the Chaldee.—עם a people, a collection or society of men. עם a preposition, with, unto, and the like.—עם collected strength or force, Isai. xi. 15. The radical idea, *to be associated*.

עמד to *stand*, stand still, cause to stand, appoint, support, and the like: עמדי with me, or standing near me. עמוד a pillar. עמדה a standing. מעמד station, attendance; office.

עמל to *labour or toil*; afflictive labour, travail, weariness, misery; painful or laborious, Psal. lxxiii. 16. trouble, perverseness, mischief, and a wicked person, as causing trouble.

עמס to *load*; borne or sustained, Isai. xlvi. 3. עמסה a load or burden, Zech. xii. 3.

עמק to be *deep*, profound, to sink deep: a valley. עמק, מעמק depth.

עמר to *pick up handfuls* after the reaper, Psal. cxxix. 7. עמר, עמיר a handful or sheaf. עמר an *Omer*, the tenth part of an Ephah, containing near three wine quarts, about the quantity of grain which a sheaf of corn yielded. התעמר to pick up gain or make merchandise, Deut. xxi. 14. xxiv. 7.



**עַמָּשׁ** to load, for עַמָּשׁ Neh. iv. 17.

**עַמָּת** next to, or answerable to, over against. **מִן כָּל עַמָּת** in all points, Eccl. v. 16. i. e. answerably in all respects. **עַמִּית** a neighbour or fellow. This is probably from **עַם**, to be associated.

**עָנָן**; **עַנְנָה** a cloud. **עָנָן** to bring a cloud, Gen. ix. 14. to augur or divine by clouds, rendered to observe times. **עָנָן** מַעֲוֹן an observer of times, soothsayer, enchanter. — **עָנָה** to answer, to testify, to sing alternately. **מַעֲנָה** an answer. **לְמַעַן** for answer, for the sake of, because, therefore, to the end that. — **עָנָה** to afflict, humble. **עָנִי** poor or humbled: affliction. **עָנִי** meek or afflicted. **עָנוּה** meekness, humility. **עָנוּה** affliction, Psal. cxxii. 24. **הַעֲנִיּוּת** heaviness, Ezra ix. 5. **עָנִין** travel or troublesome business, used only in Ecclesiastes. **מַעֲנָה**, **עֵינָה** a furrow, 1 Sam. xiv. 14. Hosea x. 10. Psalm cxxix. 3. It is thought that the primary sense of this root is taken from a furrow; as furrows correspond or answer to each other; and as they may resemble or denote a depressed or afflicted state: and so both the idea of answering and afflicting are united in this idea; or may not subserviency include both? — **עוֹן**, **מַעֲוֹן** a habitation, dwelling, den. **עוֹנָה** duty of marriage or cohabitation. Exod. xxi. 10. (**עוֹן** iniquity, &c. see **עוֹה**). — **עֵין** the eye: sight, face: a colour, the object of sight: **עֵין**, **מַעֲיֵן** a well, fountain, or spring, which is like an eye to the ground. **עוֹן** to eye or view attentively, 1 Sam. xviii. 9. — **יַעַן** because, forasmuch as, i. e. in answer to. **יַעַן** the owl or ostrich, remarkable for their loud crying in answer to each other: derived from **עָנָה** to answer.

**עַנְבָּ** a grape.

**עָנַן** to delight or take pleasure in. **הַעֲנִיּוּת** delight.

**מַעֲנֵן**, **עָנַן** delicate.

**עָנָה** to bind round, Job xxxi. 36. Prov. vi. 21.

**עָנָה** a branch or bough. **עָנָה** full of branches, Ezek. xix. 10.

**עָנָה** a chain worn as an ornament and badge of honour, Judg. viii. 26. Prov. i. 9. Cant. iv. 9. to compass about as

with a chain, Psal. lxxiii. 6. furnish, Deut. xv. 14. i. e. honour him for his past services by supplying him liberally.

**עניש** to *punish by fine* or forfeiture : a fine or punishment.

**עדם** to *tread down*, Mal. iv. 3. **עדיס** juice forced out by treading, Cant. viii. 2. new or sweet wine, newly trodden in the press.

**עור** perverseness, Isai. xix. 14. from **עורח**.

**עער** to *raise up*, Isai. xv. 5.

**עור** to *turn or whirl about* : so, to brandish, Ezek. xxxii. 10.

to fly : a fowl. To set upon or rather fly eagerly upon,

Prov. xxiii. 5. to shine forth, or rather to be brisk and

active, Job xi. 17. **מוער, מעור** dimness, Isai. viii. 22.

ix. 1. **עיפה, עפרה** darkness, Job x. 22. Amos iv. 13.

alluding to darkness or dimness of sight occasioned by a

vertigo or dizziness of the head. **עפעפיס** the eye-lids,

having a quick constant motion.—**עיף** and **יעף** to be

very *weary or faint*, through fatigue or want of refresh-

ment. **יעף** such swiftness as might occasion weariness,

Dan. ix. 21. **תועפות** weight of silver, Job xxii. 25.

height of hills, Psal. xcv. 4. strength, Numb. xxiii. 22.

xxiv. 8. meaning in general, that which exercises the

strength, so as to occasion fatigue and fainting.—**עפא**

a leaf or branch *turned about* or waved to and fro by

the wind, Psal. civ. 12.

**עפל** to be *lifted up*, Hab. ii. 4. presume, Numb. xiv. 44.

a tower or fort, i. e. an eminence. **עפליס** emeralds or

the piles, painful protuberances in the fundament.

**עפר** **עפרה** *dust*, mortar, earth, rubbish, powder ; to cast

dust. 2 Sam. xvi. 13. **עופרת** lead, having a great ad-

mixture of earthy particles and being ready calcined

into powder. **עפר** a young hart or roe, Cant. ii. 9, 17.

iv. 5. vii. 3. viii. 14. Connexion uncertain.

**עץ** a *tree*, wood, timber, stick, stalk.—**עצה** to shut or *fix*

steadily, Prov. xvi. 30. the back bone, or os sacrum,

being firmly fixed, Lev. iii. 9.—**עוץ** or **יעץ** to *consult*, to

give or take counsel. **עצה, מעצה** counsel.

**עצב** to *aggrieve*, vex : to wrest or torture, Psal. lvi. 5.

an idol bringing grief and distress instead of succour to

their worshippers: to idolize, Jer. xlv. 19. **עצב**, **עצבה**, **עצבון**, **עצבה** sorrow, labour, grief.  
**עצד**, **עצד** an *ax*, Isai. xlv. 12. Jer. x. 3.  
**עצל** to be *slothful*, a sluggard. **עצלון**, **עצלון** sloth, idleness.

**עצם** the main substance of any thing: a bone, being the strongest or most substantial and durable part of the body: to be or become mighty, strong, prevalent; might: break the bones, or bone him, Jer. l. 17. the self-same; to shut strongly, Isai. xxix. 10. xxxiii. 15. **עצמה** strength, Isai. xl. 29. Nahum iii. 9. abundance, Isai. xlvii. 9. **עצמות** power, Psal. lxviii. 35.

**עצר** to restrain, retain, stop, shut up, refrain; to retain strength; to reign or restrain by power, 1 Sam. ix. 19. 2 Chron. xiv. 11. magistrate or possessor of restraint, Judges xviii. 7. barren or restrained, Prov. xxx. 16. oppression or violent restraint, Psal. cvii. 39. prison, Isai. liii. 8. **מעצור** restraint or rule, 1 Sam. xiv. 6. Prov. xxv. 28. **עצרת**, **עצרת** a solemn assembly or day of restraint from labour.

**עקה**, **עקה** a battlement, or parapet wall encompassing the roof of a house, Deut. xxii. 8.—**עוק** or **עיק** to be *hard loaded* or pressed, Amos ii. 14. **עקת** oppression, Psal. lv. 3. **מיעקה** affliction, Psal. lxvi. 11.

**עקב** the *heel*, foot-step, print of the heel: to take by the heel, Hosea xii. 3. stay or detain, Job xxxvii. 4. crooked, or trodden into holes or inequalities, Isai. xl. 4. polluted or trampled with blood, Hosea vi. 8. to trip up the heels or supplant, Gen. xxvii. 36. Jer. ix. 4. deceitful or supplanting, Jer. xvii. 9. **עקבה** subtilty, 2 Kings x. 19.—The heel, end, or extremity of a thing, Psal. cxix. 33, 112. at last or in the end, Gen. xlix. 19. because, or in consequence of; a reward; lingers in wait, i. e. the extremity or rear, Josh. viii. 13.

**עקד** to bind, Gen. xxii. 9. shearing or rather binding, 2 Kings x. 12, 14, ring-straked, bound round as it were with a different colour, Gen. xxx. 35, 40. xxxi. 8, 10, 12.

עקל *wrong or wrested*, Hab. i. 4. עקלתון *crooked*, Isai. xxvii. 1. עקלקלות *by, or crooked ways*, Judg. v. 6. Psal. cxxv. 5.

עקק *to root up or extirpate*, Eccl. iii. 2. Zeph. ii. 4. *to hough or hamstring horses, and for a male or female to be barren; which in effect is equivalent to extirpation: digged down, viz. a wall*, Gen. xlix. 6. *perhaps better to render it, They extirpated a prince. The root or stock of a family*, Lev. xxv. 47.

עקרב *a scorpion.*

עקש *to pervert, be or make perverse, froward, crooked, frowardness.* מעקשים *crooked things*, Isai. xlii. 16.

ערוה *to uncover, make naked, or bare; to spread or make conspicuous*, Psal. xxxvii. 35. *to uncover by pouring out or emptying.* ערוה, עריה, מער, *nakedness.* מער *proportion, or bare vacant space*, 1 Kings vii. 36. מערה *meadow*, Judg. xx. 33. *and ערות paper reeds, rather meadows, open naked tracts of land*, Isai. xix. 7. עור *the naked skin.*—עירי *childless, naked or destitute of children.*—עור *to stir up, raise up, wake.* ער *a master, him that exciteth or waketh*, Mal. ii. 12. ער *an enemy, one stirred up to oppose.* עורר *excite or raise up.*—עור *to make blind.* עורון *blindness: connexion uncertain.*—עיר, ער *a city.* עיר *a foal or colt: connexion uncertain.*—יער *a wood or forest: honeycomb, rather pure wood honey*, 1 Sam. xiv. 27. Cant. v. 1.—ערער *utterly broken down or made naked*, Jer. li. 58. *destitute, or stripped naked*, Psal. cii. 17. *a heath, rather a blasted tree stripped of its foliage*, Jer. xvii. 6. xlviii. 6. *derived from ערה to be naked.*—ער *a den or cavern: here מער is the root.*

ערב *to mix or mingle; the evening when the darkness mixes with the light: to be darkened or dusky*, Isai. xxiv. 11. *to intermeddle with; to become surety or engage for another, whereby one is interwoven with another; to mortgage*, Neh. v. 3. *the woof, which in weaving is intermixed with all the threads of the warp: a mixed multitude, a swarm; to trade, wherein dealers*

are interwoven in buying and selling : to be sweet and pleasant, which results from a mixture of most grateful ingredients : a raven frequenting deserts : the willow, whose leaves are green on one side and whitish on the other, so of a mixed colour. **ערבה** a plain or wilderness, where the vegetables are in a mixed, confused state. **ערבון** a pledge. **מערב** market, merchandise ; the evening, the west. **תערבות** pledges or hostages, 2 Kings xiv. 14. 2 Chron. xxv. 24. **ערבות** the heavens or mixtures, Psal. lxviii. 4.

**ערב** to *pant for water when dry and thirsty*, Psal. xlii. 1. Joel i. 20. **ערוגה** a ridge or raised bed, upon which vines &c. are planted, and which being dry require to be watered, Cant. v. 13. vi. 2. Ezek. xvii. 7, 10,

**ערוור** a *wild ass*, Job xxxix. 5.

**ערך** to *order*, ordain, set in order or array, keep rank, direct, prepare ; to reckon up in order, estimate, value, compare : could handle, rather were ordered being completely armed, 1 Chron. xii. 8. **העריך** to make an order or to tax, 2 Kings xxiii. 35. **ערך** estimation, taxation : a suit, set or order of garments, Judg. xvii. 10. proportion or orderly disposition of parts, Job xli. 12. price, Job xxviii. 13. **מערך** preparation or ordering, Prov. xvi. 1. **מערבה** a row, army or rank.

**ערל** uncircumcised. **ערלה** the *foreskin* ; or *superfluous incumbrance* : to count uncircumcised, Lev. xix. 23. to have the foreskin uncovered, Hab. ii. 16.

**ערס**, **ערוס**, **עירס** to be *naked or stripped* ; and as men stripped naked for their work, act with the greatest agility : hence the word denotes readiness of mind, and so means to be prudent and subtile. **ערמה** a heap, properly an heap of naked corn stripped of the straw and chaff, **נערס** gathered together into an heap, Exod. xv. 8. **ערמה** prudence, craftiness. **מערס** naked, 2 Chron. xxviii. 15. **ערמון** the plane or chesnut tree, whose bark is apt to crack and leave the wood of the tree naked, Gen. xxx. 37. Ezek. xxxxi. 8.

**ערס**, **עריסות**, **עריסות** masses of *dough*, Numb. xv. 20, 21, Neh. x. 37. Ezek. xli. 30.

**ערה** the *back part of the neck* : to break or cut off the neck : break down or behead, Hosea x. 12. to distil or drop, Deut. xxxii. 2. xxxiii. 28. because through the hinder part of the neck by means of the medulla spinalis subtile juices are continually distilling from the brain.

**עריפם** the heavens or defluations, Isai. v. 30.

**ערפל** *thick darkness*, dark.

**ערץ** to break or *tear to pieces violently*, Job xiii. 25. Isai. ii. 19, 21. to oppress, Psal. x. 18. to break the mind or terrify, to fear, be afraid or affrighted : to prevail or render one's self dreadful, Isai. xlvii. 12. **עריץ** dreadful or terrible. **ערוץ** a cleft or fissure, Job xxx. 6. **מערצה**, **מערץ** terror, dread.

**ערק** to fly or *move swiftly*, Job xxx. 3. **ערכים** the sinews or arteries through which the blood moves swiftly from the heart, Job xxx. 17.

**ערש** a *bedstead*, bed or couch.

**עש** to consume or *waste away*, Psal. vi. 7. xxxi. 9, 10.

**עש** a moth.—**עשה** to *act*, do, make, work, execute, prepare, offer, produce and the like : it meaneth any kind of action, and is to be understood as the case to which it belongeth may require : to bruise or handle, Ezek. xxiii. 3, 8, 21. do, i. e. do justice to or undo, Zeph. iii. 19. **מעשה** work, doing, and the like.—**עושה** assemble or form yourselves, Joel iii. 11.—**עיש**, **עש** *Arcturus*, Job ix. 9. Job xxxviii. 32. thought to mean the north pole, which the stars in our hemisphere turn about ; or Jupiter with his satellites ; or else the matter of the heavens in the condition of fire.

**עשב** *herb*, herbage, grass.

**עשן** to *smoke* ; smoke.

**עשק** to *press upon*, oppress, defraud : to drink up : rather, is loaded with, Job xl. 23. **עשק**, **מעשק** oppression. **התעשק** to contend or press upon each other, Gen. xxvi. 20.

**עשר** to become or make *rich* : riches. **עשיר** rich.—**עשר**, **עשרה** ten, the rich number including all the units under it. **עשרים** twenty. **עשור** an instrument of ten strings. **עשירי** tenth. **עשרון** a tenth-deal. **מעשר** tithes.

**עשת** to be *in an improved or advanced state*; found in Jer. v. 28. shine, i. e. are improved. **חזקעשת** think upon with advanced extraordinary kindness, Jonah i. 6. **עשות** bright, i. e. best or most improved, Ezek. xxvii. 19. **עשת** the same, Cant. v. 14. **עשתות** raised, or lofty thought, Job xii. 5. **עשתנת** most improved thoughts or designs, Psal. cxlvi. 4.—**עשתי** this word is always joined with **עשר** ten, and so signifies eleven or eleventh, being one advance upon ten.

**עשתרת** a *flock*, Deut. vii. 13. xxviii. 4, 18, 51. **עשתרת** *Ashteroth*, an idol worshipped by the Philistines and Sidonians.

**עוה** to *time* or *speak in season*, Isai. l. 4. **עוה** time, season, **עוה** now, at this time. **עוה** fit, or opportune, Lev. xvi. 21. **עוה** the same in sense with **עוה** and perhaps only a dialectical variation from it; to be or make *crooked*, perverse, to pervert or subvert, deal perversely with. **עוה** **חזקעוה** bow or bend one's self, Eccl. xii. 3. **עוה** wrong, Lam. iii. 59.

**עוה** to make fit or *ready*, Prov. xxiv. 27. Job xv. 28. **עוה** ready. **עוה** things intended or prepared, Deut. xxxii. 35. **עוה** treasures or stores in readiness for use, Isai. x. 13. **עוה** he-goats full grown and the best prepared for every use and office: chief-ones, Isai. xiv. 9.

**עוה** darkened or *burnt up*, Isai. ix. 19.

**עוה** to *transfer* or *remove*: to transcribe, Prov. xxv. 1. to remove on still from time to time in the same state, and so means to wax old, Psal. vi. 7. Job xxi. 7. **עוה**, **עוה** durable, ancient, 1 Chron. iv. 22. Prov. viii. 18. Isai. xxiii. 18. stiff, Psal. lxxv. 5. hard things, 1 Sam. ii. 3. Psal. xxxxi. 18. xciv. 4.

**עוה** to entreat by a multitude of words. To multiply words, Ezek. xxxv. 13. **עוה** my suppliants, Zeph. iii. 10. **עוה** deceitful, rather frequent or earnest, Prov. xxvii. 6. **עוה** thick, abundant and fragrant, Ezek. viii. 11. **עוה** abundance, Jer. xxxiii. 6. The radical idea seems to be *abundance accompanied with sweetness*.

## פ

**פֶּאֶה** a *corner*, end, or extremity, side, quarter : to scatter into corners, Deut. xxxii. 26. **פֹּה** *here*, Job xxxviii. 11. put for **פֶּה**.

**פָּאָר** to *adorn*, beautify, glorify : an ornament, tire or bonnet, beauty. **תְּפָאָרָה** beauty, honour, glory, beautiful, glorious. **פֶּאֶרֶה** a bough or branch of a tree, which constitutes its ornament and beauty. **פָּאָר** to go over the boughs, Deut. xxiv. 20. **פֶּאֶרֶר** rendered blackness, Joel ii. 6. Nahum ii. 10. but may mean *beauty* ; for the places may be read thus, All faces shall draw in or withdraw their shining or beauty.

**פָּוַח** to *intermit*, Psal. lxxvii. 2. Hab. i. 4. to faint or be in a swoon, when life itself seems to suffer an intermission, Gen. xlv. 26. Psal. xxxviii. 8. **פִּגְוֹת**, **פִּגְוֹת** intermission, Lam. ii. 18. **פִּגְוֹת**—**פִּגְוֹת** *green figs*, Cant. ii.

13.

**פֶּגֶל** *abominable*, as not fit to be eaten.

**פָּגַע** to *meet with*, reach to ; rush or fall upon in an hostile manner, or to entreat in a friendly manner : an occurrent or chance, 1 Kings v. 4. Eccl. ix. 11. **מִפְּגַע**, a mark or object of resentment, Job vii. 20. **פָּגַע** to lay, or make to meet upon, Isai. liii. 6. to make intercession, Isai. liii. 12.

**פָּגַר** to be *exhausted* or faint, 1 Sam. xxx. 10, 21. a dead carcase exhausted of life.

**פָּגַשׁ** to *meet*, as one meeteth another upon the road, to meet together.

**פָּדָה** to *redeem* by power or price. **פְּדוּת**, **פְּדוּת**, **פְּדוּת**, **פְּדוּת** redemption, ransom.—**פִּיר** *ruin* or destruction, Job xxx. 24. xxxi. 29. Prov. xxiv. 22.

**פָּדָן**, **אֶפְדָן** a *palace*, Dan. xi. 45.

**פָּדַע** *deliver*, Job xxxiii. 24.

**פֶּת** *fat*, Lev. i. 8, 12. viii. 20.

**פֹּה** *here*, hither. **מִפֹּה** or **מִפֵּי** on this or that side.—**פִּי** or **פֶּה** a *mouth* ; an edge of a sword : a portion or part, Deut. xxi. 17. 2 Kings ii. 9. Zech. xiii. 18. (**עַל-פִּי**),



רפי according to ; where פי seems to be only a syllabic adjection.) פּיפּוּת edges, Psal. cxlix. 6. teeth of an instrument, Isai. xli. 15.—יפה to be *fair* or beautiful. יפי beauty. יפּיפה to be exceeding fair, Psal. xlv. 2. תּפּוּת baken pieces, Lev. vi. 21. תּפּוּת bake thereof, 1 Sam. xxviii. 24. both from אָפּה to bake, the radical א being dropped.

פו. See under פה.

Look for פּוּג, פּוּח, פּוּך, פּוּל, פּוּן, &c. leaving out the middle ו.

פּוּז the *best fine gold*. אֶפְזוּ *Up haz*, the name of the country producing it, Dan. x. 5. Jer. x. 9 — פּוּז to be consolidated or made *strong*, Gen. xlix. 24. exert the strength in leaping, 2 Sam. vi. 16,

פּוּר to scatter.

פּוּח to *expand or spread out* a snare, to insnare, Prov. xxix. 8. Isai. xlii. 22. פּח a snare. פּחִים thin plates expanded by beating, Exod. xxxix. 3. Numb. xvi. 38. — פּוּח a *prefect*, governor, captain or deputy. — פּוּח to *breathe or blow*, Cant. ii. 17. iv. 6, 16. Ezek. xxi. 31. to puff at, Psal. x. 5. to breathe out or utter lies, Prov. vi. 19. xiv. 5. xix. 5, 9. פּיח ashes of a furnace that may be blown away with the breath, Exod. ix. 8, 10. — נפּח to *breathe or blow* : to puff or snuff at, Mal. i. 13. נפּוּח seething, boiling pot sending out a vapour, Job xli. 20. Jer. i. 13. מפּח giving up, or breathing out, Job xi. 20. מפּח the bellows, Jer. vi. 29. — יפּח to *break out* in a way of fulfilment, Hab. ii. 3. to break out in a threatening, Psal. xxvii. 12. in lamenting, Jer. iv. 31. and as the morning light, Cant. ii. 17. iv. 6.

פּוּד to *tremble or shake for fear*, or be afraid. פּוּד, פּוּד fear.—The testicles, or penis of the Hippopotamus or Behemoth, Job xl. 17. Connexion uncertain.

פּוּז to be *light or unsteady*, Gen. xlix. 4. Judg. ix. 4. Zeph. iii. 4. פּוּז lightness, Jer. xxiii. 32.

פּוּח *coals*, Prov. xxvi. 21. Isai. xlv. 12. lvi. 16.

פּוּח a *pit*. פּוּח a deep, pitted fret of the leprosy, Lev. xiii. 55.

פּוּד the *Topaz*, a gem, Exod. xxviii. 17. xxxix. 10. Job xxviii. 19. Ezek. xxviii. 13.

**פטר** to *open* : let out, Prov. xvii. 14. slip away, 1 Sam. xix. 10. free or at liberty, 1 Chron. ix. 33. dismiss or set open and free, 2 Chron. xxiii. 8. a firstling which openeth the matrix. פִּטְרוֹת openings, 1 Kings vi. 18, 29, 32, 35.

**פטיש** a *hammer*, Isai. xli. 7. Jer. xxiii. 29. l. 23.

**פה** a *mouth*, see under פִּי.

Look for פִּיר and פִּים leaving out the middle י.

**פכה** to *trickle or run out*, Ezek. xlvii. 2. פֶּךְ a vial or box ; a small vessel with a narrow mouth to hold oil and pour it out by drops in a small quantity at once, 1 Sam. x. 1. 2 Kings ix. 1, 3.—פֶּכֶת *beautiful painting*, 2 Kings ix. 30. Jer. iv. 30. glittering, as it were painted, 1 Chron. xxix. 2. fair colours, Isai. liv. 11. It is thought that this painting was performed by lead ore, the powder of which being drawn through the eye-lids over the ball of the eye, tinged the hair and edges of the eye-lids with a sooty colour, and was judged to give a wonderful gracefulness to persons of all complexions.—נֶפֶךְ the *Emerald*, Exod. xxviii. 18. xxxix. 11. Ezek. xxvii. 16. xxviii. 13.

**פלל** to judge or *arbitrate* : to think, i. e. arbitrate or decide a thing in one's own mind, Gen. xlviii. 11. to execute judgment, or compose and decide an affair, Psal. cvi. 30. פִּלְלָה an arbitrator or judge. פִּלְלָה, פִּלְלָה judgment or arbitration, Isai. xvi. 3. xxviii. 7. הִתְפַּלֵּל to arbitrate or advocate for one's self ; i. e. to entreat, pray. תַּפִּלָּה a prayer. עֵין פִּלְלִים an arbitratory crime, which any arbitrator would condemn, Job xxxi. 11, 28.—פָּלַח to *separate* or set apart in a distinguishing manner : to show or distinguish, Psal. xvii. 7.—פֹּל *beans* or some kind of pulse, 2 Sam. xvii. 28. Ezek. iv. 9.—נָפַל to *fall*. הִפִּיל let fall, cause to fall, cast down, &c. נָפַל a fallen, untimely birth, Job iii. 16. Psal. lviii. 8. Eccl. vi. 3. גִּבּוֹרֵי נָפִילִים giants, causing others to fall, Gen. vi. 4. Numb. xiii. 33. מָפַל the refuse or fallings, Amos viii. 6. מִפְּלֵי flakes or fallings, Job xli. 23. מִפְּלָה a ruin or fall : fallen carcase, Judg. xiv. 8.—פֶּלֶא, נִפְלֵא, פֶּלֶא *wonder, wonderful, wonderful*

- work, to act wonderfully. נפליתי I am wonderfully made, Psalm cxxxix. 14. מפלאות wonderful works, Job xxxvii. 16. פלא for פלה to separate, Numb. vi. 2. to perform, accomplish or distinguish, i. e. make a distinguished vow. Lev. xxii. 21. Numb. xv. 3, 8. to make a singular or distinguished vow, Lev. xxvii. 2. — פלני such an one, Ruth iv. 1. such and such, 1 Sam. xxi. 2. 2 Kings vi. 8. It is a fictitious word used by the Hebrews, when they did not choose to mention the name of a person or place; and is always joined with אלמני. — פלמני that certain, Dan. viii. 13, a word of the same meaning and use: derived from פלה to separate, or be secret and נני me, i. e. secret from me, or I know not, just as in English we say; such an one, what d'ye call him.
- פלג to divide, פלג, פלגה, מפלגה a division, a river. פלגש and פילגש a concubine.
- פלד a torch, Nahum ii. 3.
- פלה to cut, Psal. cxli. 7. shred, 2 Kings iv. 39. cleave, Job xvi. 13. strike through, Prov. vii. 23. to bring forth by parting asunder, Job xxxix. 3. a piece or fragment.
- פלט to escape, deliver: to bring forth or be delivered of, Job xxi. 10. פליט one that has escaped. פליטה, פלט, deliverance, escape.
- פלך a staff, 2 Sam. iii. 29. a distaff, Prov. xxxi. 19.— a part or district, Neh. iii. 9, 12, 14—18. This sense may be taken from the Chaldee meaning of the root.
- פלמי and פלני see under פלא.
- פלס to weigh, level, ponder: a weight or scales, Prov. xvi. 11. Isai. xl. 12.
- פלץ to tremble, or have a tremulous motion, Job ix. 6. פלצות tremor, terror, Job xxi. 6. Psal. lv. 5. Isai. xxi. 4. Ezek. vii. 18. מפלצת an idol, a frightful thing producing terror to its votaries, 1 Kings xv. 13. 2 Chron. xv. 16. supposed to be the image of Priapus. תפלצה terribleness, Jer. xlix. 16.
- פלש to roll or wallow in. מפלשי balancings or involutions, Job xxxvii. 16.

פִּימָה *collaps of fat*, Job. xv. 27.

פָּנָה to *turn*, turn towards, look at, respect, regard; turn or look back. פָּנִים faces, face. לִפְנֵי before, or to the face of. לִפְנֵי before, aforetime. מִלְּפָנִים within, 1 Kings vi. 29. פְּנִימָה, פְּנִימִי within, inner, meaning the inside of a book or house, which faceth the spectator.—פָּנָה to turn out, Zeph. iii. 15. to prepare, i. e. to empty or clear from incumbrance. פֶּנֶה the corner or turning point of any square body. פְּנוֹת corners: chief persons, being the chief support of a community, as the corner stone is of an house, Judges xx. 2. 1 Sam. xiv. 38. פֶּנִּים corner, Zech. xiv. 10.—פְּנִינִים rubies or *pearls*, cut into several little faces and corners.—פֹּן to be distracted, turning this way and that as in great distress, not knowing which way to turn one's self, Psalm. lxxxviii. 15. hence פֶּן a particle of doubt or caution, lest.

פַּנָּג *Pannag*, some delicate spice or ointment, Ezek. xxvii. 17.

פָּנָה to *educate delicately*, Prov. xxix. 21.

פָּסַם to fail or be *diminished*, Psalm xii. 1. פַּחַת a handful or small quantity, Psal. lxxii. 16. פָּסִים small pieces, stripes or shreds of divers colours, Gen. xxxvii. 3, 23, 32. 2 Sam. xiii. 18, 19.

פָּסַג to *take a distinct survey*, Psalm xlviii. 13. פִּסְגָּה *Pisgab*, the high mountain which gave *Moses* a prospect of the land of Canaan.

פָּסַח to *leap over*; to pass over; the passover and its offering: limping or lame: to become lame, 2 Sam. iv. 4. to halt or leap from side to side, 1 Kings xviii. 21. to leap up and down, 1 Kings xviii. 26.

פָּסַל to *cut or hew*. פָּסִיל, פָּסִיל a carved or graven image; a quarry where stones are cut out and hewed, Judges iii. 19, 26.

פָּעָה to *shriek* or cry out, Isai. xlii. 14. אִפְעָה a viper or adder, Job xx. 16. Isai. xiv. 29. lix. 5. so called from the shrillness of its hissing. אִפְעָה rendered nought, Isai. xli. 24. but in the margin more justly, a viper.—יָפַע to *shine bright* and full, as the sun in its meridian splendor. יִפְעָה brightness, Ezek. xxviii. 7, 17.

- פעל** to *work*, do, make: to ordain or prepare, Psalm vii. 13. **מפעל**, **מפעלה**, **מפעל** a work, act, deed.
- פעם** to *strike*, *stamp*, or *beat with repeated and alternate strokes*: to trouble or be troubled; an anvil beaten with repeated strokes, Isai. xli. 7. **פעמים** feet, steps, foot-steps, meaning the treadings or steppings of the feet: wheels, i. e. as it were the steppings of the chariot, Judges v. 28. **פעם** a turn or time, now, once, twice, or thrice; counting by strokes as it were in orderly succession: hence an orderly rank, 1 Kings vii. 4, 5. in order, Ezek. xli. 6. **פעמת** corners considered as regularly answering to one another, Exod. xxv. 12. xxxvii. 3. 1 Kings vii. 30. **פעמן** a bell, frequently struck with the clapper.
- פנח** *Paaneah*, Gen. xli. 45 compounded perhaps of **פנע** to shine and **נח** rest or comfort.
- פער** to *gape* or open wide, Job xvi. 10. xxix. 23. Psalm cxix. 131. Isai. v. 14.
- פצה** to *open*. To set free or deliver, Psalm cxliv. 7, 10, 11.—**פוצץ** to scatter. **התפוצץ** scattered or shattered to pieces, Hab. iii. 6. **תפוציה** dispersion, Jer. xxv. 34 — **נפץ** to *scatter*, *break and dash in pieces*: overspread or scattered abroad, Gen. ix. 19. to be discharged, i. e. broken up and taken to pieces, 1 Kings v. 9. **מפץ** slaughter or breaking in pieces, Ezek. ix. 2. **מפיץ** a maul, Prov. xxv. 18. battle ax, some instrument for breaking to pieces, Jer. li. 20. **יפציץ** breaketh to pieces, Jer. xxiii. 29. **יפצפץ** shake to pieces, Job xvi. 12.
- פצה** to *break forth*; make a loud noise, i. e. break forth with the voice, Psal. xcvi. 4. to break, Micah iii. 3.
- פצל** to *pill* or take off the bark, Gen. xxx. 37, 38. **פצלות** strakes or pillings, Gen. xxx. 37.
- פצם** *broken* or riven, Psalm lx. 2.
- פצע** to *wound*; a wound.
- פצר** to *rub hard upon*, to press, urge. Stubbornness, i. e. pressing by obstinate persisting, 1 Sam. xv. 23. **פצירה** a file or rubber, 1 Sam. xiii. 21.
- פוק** to *totter or stagger*, rendered stumble, Isai. xxviii. 7. move, Jer. x. 4. **פיק** smiting together or staggering, Nahum ii. 10. **פוקה** a grief or staggering, 1 Sam.

xxv. 31.—to *supply*, Psal.: cxliv. 13. to get or obtain, Prov. iii. 13. viii. 35. xii. 2. xviii. 22. 'to further, succeed or encourage, Psalm cxl. 8. draw out for supply, Isai. lviii. 10. This sense may be from the Chaldee, and the root may be נִפַּק.

פָּקַד to *visit, to take care of, take notice, take account of*: to number, to miss or be wanting upon a review or notice taken: to give in charge, appoint, commit to another's care. פְּקֻדָּה visitation, oversight, charge, office. פֶּקִיד an overseer. פְּקֻדִּים precepts, i. e. appointments or charges, committed by God to us to be kept and observed. פְּקֻדֹן a deposit in trust or charge. מִפְקָד number or muster, 2 Sam. xxiv. 9. command, or appointment, 2 Chron. xxxi. 13. appointed place, Ezek. xliii. 21.

פָּקַח to *open*, properly the eyes or ears: the seeing or wise, Exod. iv. 11. xxiii. 8. פֶּקַח קוֹחַ opening of the prison, Isai lxi. 1. Some take these for one word פֶּקַחקוֹחַ to signify merely, an opening or release.

פָּקַע a *wild gourd*, 2 Kings iv. 39. פִּקְעִים artificial knops in the shape of wild gourds, 1 Kings vi. 18. vii. 24.

פָּר a full grown *bull or cow*.—פָּרוֹר a *pan or pot*, Numb. xi. 8. Judg. vi. 19. 1 Sam. ii. 14.—פָּרָה to *bear fruit*, be fruitful, to increase. פְּרִי fruit. אֶפְרַיִן a chariot, rather a nuptial bed, from its fruitfulness, Cant. iii. 9. —פָּרַח to *break*, make void, abolish, disannul. פֹּרֶה a wine press, wherein grapes are broken and crushed, Isai. lxiii. 3. Hag. ii. 16. (פְּרוֹת moles, Isai. ii. 20. see in חֶפֶר)—פָּרָה means a *lot* in the book of Esther; and is a Chaldee or Persic word. פָּרַח to divide or break entirely, Psal. lxxiv. 13. פָּרַפַּר to break asunder, Job xvi. 12. פְּרוּרִים suburbs, 2 Kings xxiii. 11. it seems rather to be the proper name of a place.

פָּרָה, פָּרָה a *wild ass*. יִפְרִיא be fruitful, put for יִפְרִיהָ Hosea xiii. 15. unless it means here, to break loose or be unrestrained as a wild ass.

פָּרְבַּר *Parbar*, a proper name of a place, 1 Chron. xxvi. 18.

**פרד** to *separate, part, or scatter*. **פרדות** seed of grains scattered in being sown, Joel i. 17. **פרר** a mule, the offspring of an ass and mare, separated from their natural mates for strange mixtures.

**פרדס** an *orchard*, Eccl. ii. 5. Cant. iv. 13. a forest, Neh. ii. 8. Hence comes the word *Paradise*.

**פר** a *village* or unwalled town.

**פרח** to *break forth*, bud, blossom, flourish : a bud, blossom, or flower. **פריחה** the youth, young buds or brood, Job xxx. 12. **פריח** the young of birds. **לפריחות** to make to fly, it rather means, into the flower garden, Ezek. xiii. 20.

**פרט** a *particular* single grape, Lev. xix. 10. to particularize in music, chant or quaver, Amos vi. 5.

**פרך** rigour, cruelty. **פרכת** the vail of the holy of holies : Radical idea uncertain, unless it be to *separate totally from sight or familiar intercourse*.

**פרם** to *rent* a garment at the seam, Lev. x. 6. xiii. 45. xxi. 10.

**פרם** to *break*, or deal out bread, Isai. lviii. 7. Jer. xvi. 7. divide or part the hoof. **פרסה** a hoof or claw. **פרס** the ossifrage, Lev. xi. 13. Deut. xiv. 12. a species of the eagle, called by the Romans Ossifraga, the bone-breaker, because he breaks and swallows the bones of his prey.

**פרע** to *throw off*, uncover, make naked, refuse, avoid, set at nought : perish, rather are made naked, or will apostatize, throw off the true religion, Prov xxix. 18. **הפריע** let or hinder, Exod. v. 4. rather, make to throw off. (**פרע** locks of hair, Numb. vi. 5. Ezek. xlv. 20. avenging, Deut. xxxii. 42. Judges v. 2. Connexion uncertain.)

**פרעש** a *flea*, 1 Sam. xxiv. 14. xxvi. 20.

**פרץ** to *burst forth*, break out, come abroad, increase, break in upon, press, urge. **מפרץ, פריץ** a breach. **פריץ, פריץ** a robber, ravenous beast breaking in suddenly. **נפרץ** open, publicly known or come abroad, 1 Sam. iii. 1.

**פרק** to *break or pull off*, rend : rescue or deliver. Robbery,

or tearing away property by violence, Nahum iii. 1. broth or torn pieces, Isai. lxxv. 4. a cross way where a road breaks off or is divided, Obad. 14. מפרקת the neck. 1 Sam. iv. 18. Connexion uncertain.

פרש to *spread out and separate* : spread abroad, scatter, stretch out : to declare or show, i. e. spread out to the eyes of the mind, Lev. xxiv. 12. Numb. xv. 34. dung or excrement, separated as useless from the body. פרשים horsemen, cavalry, spreading over a country. מפרש distinctly, or plainly read or expounded, Ezra iv. 18 Neh. viii. 8. פרשת a declaration or sum, Esther iv. 7. x. 2. (פרש stingeth, Prov. xxiii 32. this meaning seems to be from the Chaldee sense of the word. פרש to break or chop in pieces, Lam. iv. 4. Micah iii. 3. may be put for פרם to break and divide.)

Hence comes the word *Persian*, as they excelled in horsemanship. Hence likewise the *Pharisees* had their name, as setting up for eminent expounders of the law, or as separating themselves from other people.

פרשנן a *copy* or declaration, Ezra vii. 11.

פרשדנה the dirt, evacuated *excrement*, Judges iii. 22.

פרשן to *spread*, Job xxvi. 9.

פרת *Euphrates*.

פרתמים *nobles*, Esther i. 3. vi. 9. Dan. i. 3.

פש to *spread or extend* as a sore upon the body, Lev. xii. and xiv.—פוש *grow corpulent*, Jer. l. 11. grow up, Mal. iv. 2. (to scatter or spread abroad, the same as פוצ and perhaps put for it, in Nahum iii. 18. Hab. i. 8.) פש rendered extremity, Job xxxv. 15. but the meaning here is uncertain.—נפש to *take breath*, or be refreshed, Exod. xxiii. 12. xxxi. 17. 2 Sam. xvi. 14. the breath, soul, life, person, one's self, living creature, or animal : it sometimes means a dead animal body ; but then the word *dead* may be understood. בתי הנפש tablets, or houses of the soul, i. e. of refreshment ; meaning probably perfume boxes, which the ladies wore about them, to please and recreate themselves with the smell.

פשח *pull in pieces*, Lam. iii. 11.

פשט to *strip*, plunder ; put off : to rush upon or invade in order to strip and plunder others.



**פָּשַׁע** to *pass, trespass, or transgress*; transgression: to go or pass, Isai. xxvii. 4. a step, 1 Sam. xx. 3. **מִכְשָׁעָה** the buttocks, that part on which the motion in stepping chiefly depends. 1 Chron. xix. 4.

**פָּשַׁק** to *open* or distend, Prov. xiii. 3. Ezek. xvi. 25.

**פֶּשֶׁר** *interpretation* or certain explanation, Eccl. viii. 1.

**פֶּשֶׁת** *flax*, linen.

**פָּתָה** to *divide food into small parts*, Lev. ii. 6. **פֶּתָה** a piece, morsel or portion of bread or victuals.—**פָּתָה** to *persuade*, entice, deceive. **פֶּתִי, פֶּתָה** silly, simple.—**פִּתּוֹת, פִּתּוֹת** *hinges*, 1 Kings vii. 50. **פֶּת** secret part, or hips considered as the hinges upon which the body moves, Isai. iii. 17.—**יִפְתָּה, מוֹפֵת** a *prodigy*, wonder, miracle, sign. **פֶּתָאִים** *sudden, suddenly, immediately*.

**פֶּתִיגִיל** a *stomacher*, Isai. iii. 24.

**פֶּתֶק** a *sentence* or decree, Esther i. 20. Eccl. viii. 11.

**פָּתַח** to *open*, loose, ungird; to make an opening, to engrave or carve **פֶּתַח** a door. **מִכְתָּח, פֶּתֶחֶן** a key or opening. **פֶּתוּחַ** an engraving. **פֶּתֶחוֹת** drawn swords, Psal. lv. 21. **פֶּתָחִים** entrances or openings, Micah v. 6.

**פָּתַל** to *wreath or wind about*, to wrestle, Gen. xxx. 8.

**נִפְתָּל** froward or intricate, Job. v. 13. Prov. viii. 8.

**הִתְפַּתֵּל** to show one's self froward or to contend with, Psalm xviii. 26. **תִּפְתָּל** for **תִּתְפַּתֵּל** the same, 2 Sam.

xxii. 27. **כִּתְלָתִל** very crooked, Deut. xxxii. 5. **פֶּתִיל**

a lace, line, ribband, wire, twisted in its make. A

covering wreathed about the mouth of a vessel, Numb.

xix. 15. a bracelet, or some wreathed ornament, Gen.

xxxviii. 18, 25.

**פֶּתֶן** an *asp* or *adder*. **מִפְתָּן** a *threshold*. Connexion uncertain.

**פֶּתַע** an *instant of time*, suddenly.

**פֶּתֶר** to *interpret*. **פֶּתֶרֶן** an interpretation.

**פֶּתֶשֶׁן** a *copy* or exemplar, Esther iii. 14. iv. 8.

## צ

**צֵא** to *come or go out*, to go, come, bring or carry forth : it is variously translated and applied, but the radical idea is preserved, and to be discerned without much difficulty. **מוֹצֵא**, **תּוֹצֵא** a going out, a border, a spring, issue : a draught house to receive excrements, 2 Kings x. 27. a vein whence silver is brought forth, Job xxviii. 1. a bud or sprout, Job xxxviii. 27. a course for bringing out waters, 2 Chron. xxxii. 30. **צֵאִים** offspring.—**צֵא**, **צֵאָה** excrements, filth, filthy.—**נָצַח** to flee away, Jer. xlviii. 9. put forth **נִצָּח**.

**צֵל** *shady trees*, Job xl. 21, 22. the same in radical meaning with **צָל**.

**צֹאֵן** flock, *flocks*, sheep, cattle.

**צוֹרֵךְ** the *neck*, written צור Neh. iii. 5. צור Cant. iv. 9.

**צָבָה** to *swell*, Numb. v. 21, 22, 27. a tortoise or toad, so called from its swelling, Lev. xi. 29. the protuberant, as it were swelled tilt or covering of a carriage, Numb. vii. 3. Isai. lxvi. 20.—**צָבָה**, **צָבָה** glory, beauty : the deer or roebuck, or perhaps the antelope, being remarkably stately and beautiful.—**יָצַב** and **נָצַב** to *stand*, set up, erect, rear up, establish. **הִתְיָצַב** to stand and present one's self. **מַצֵּב** a station, garrison. **מַצֵּבָה** a pillar, garrison, standing image : substance or stability, Isai. vi. 13. **נִצָּב**, **נִצָּב** a pillar, or statute, garrison, a standing officer. **נִצָּב** the haft of a dagger, Judg. iii. 22.—**צָבָה** to *attend upon duty*, to war, to fight, war, warfare, host or army, service. **צָבָה** fight against her, Isai. xxix. 7. **מַצֵּבָה** because of the army, Zech. ix. 8. in which places the **א** is dropped.

**צָבָה** to *reach*, Ruth. ii. 14.

**צָבָה** a speckled or *striped* animal, thought to be the Hyæna, Jer. xii. 9. 1 Sam. xiii. 18. colours or stripes, Judg. v. 30. **אֶצְבַּע** a finger or toe, perhaps from its longish form.

**צָבָה** to *heap up* : a heap, 2 Kings x. 8.

**צבת** an *handful* of corn, Ruth ii. 16.

**יצנ** to *set* or *place* in any situation.

**צד** the *side* of any thing.—**צדר** to *lie in wait*, Exod. xxi.

13. 1 Sam. xxiv. 11. **צדיה** a lying in wait, Numb.

xxxv. 20, 22.—**צוד** to *hunt*. **ציד** a hunter, venison.

**מצוד** a hunting net or snare. **מצוד** a fortress.

See under **מ**. **צדה**, **ציד**, **צירה** food procured by hunting, provision, victuals. **הצטיר** to take for provision,

Josh. ix. 12.—**נצד** to be destroyed, Zeph. iii. 6.

**צד** to be *just* or *righteous*. **הצדיק** to justify or make just,

**הצטרק** to clear one's self, Gen. xlv. 16. **צדיק** right-

eous or just. **צדק**, **צדקה** righteousness.

**נצה** to *contend* or *strive with*. **מצה** contention, debate,

strife.—**נץ** a hawk darting on its prey. **נצים** ruinous,

2 Kings xix. 25. Isai. xxxvii. 26. **נצתה** burnt or des-

troyed, Jer. ii. 15. **הנציה** shall be laid waste, Jer. iv. 7.

The radical idea seems to be, to *fly at* or *attack*.—

**נצה** see **צו**—**נציה** see **זי**.—**נצץ** see under **ג**.—**נצא** to *flee*

*away*, Jer. xlviii. 9. **נץ** the same, Lam. iv. 15. **נוצה**

feathers.

**צהב** *yellow* or *shining*, Lev. xiii. 30, 32, 36. Ezra viii. 27.

**צחל** to *express joy* or *pleasure by a clear loud sound*, to shout,

bellow as a bull, Jer. l. 11. to neigh as a horse, Jer. v. 8.

**מצהלות** neighings, Jer. viii. 16. xiii. 27. **הצהיל** to

make to shine or rejoice, Psalm civ. 15.

**צהר** a window, Gen. vi. 16 **צהרים** noon, noon-day,

**יצהר** oil of olives **הצהיר** to make oil, Job xxiv. 11.

Radical is to *send out* or *admit clear light*.

**צוה** to *command*, order, charge, appoint. **מצוה** com-

mandment. **צוה** forbid, or command not to do, Deut.

iv. 23.

Look for **צוא**, **צור**, **צוח**, **צול** leaving out the middle ו.

**צחח** to be *bare*, *clear* and *dry*. **צחיה** the top, higher or

bare place, Neh. iv. 13. Ezek. xxiv. 7, 8. xxvi. 4, 14.

**צח** to be clear, white or dry. **צחיה** dry land, Psalm

lxxviii. 6. **הצחות** drought, Isai. lviii. 11. **צחות** plainly

or clearly, Isai. xxxii. 4.—**צוה** to *cry out loudly either in*

*joy* or *distress*, so to shout, Isai. xlii. 11. **צוחה** a cry

or complaint, Psal. cxliv. 14. Isai. xxiv. 11. Jer. xiv. 2.

xlvi. 12.—נצח to oversee or press forward a work, 1 Cron. xxiii. 4. 2 Chron. xxxiv. 12. Ezra iii. 8, 9. to excel or preside, 1 Chron. xv. 21. strength, 1 Sam. xv. 29. Lam. iii. 18. blood or strength, Isai. lxiii. 3, 6. victory, 1 Chron. xxix. 11. Isai. xxv. 8. ever, forever, perpetual. נצחת perpetual or persevering, Jer. viii. 5. נצח forever, always, constantly : perpetual end, Psal. ix. 6. נצח, נצחים forever and ever, Isai. xxxiv. 10. נצח overseer or conqueror. עד נצח to the end, Job xxxiv. 36. The radical idea seems to be, *to press forward and persevere successfully to the end.*

צח ill-savour or *stench*, Joel ii. 20.

צחק to *laugh*, either in sport or in contempt : laughter.

צח white, Judges v. 10. Ezek. xxvii. 18.

צט is put for תצ by mutation and transposition, in the Hithpael of צוד, צדק and ציר.

ציה drought, *dry*, desert. ציון dry place, Isai. xxv. 5.

xxxii. 2. צי a ship that carries goods dry. ציים inhabitants, or wild beasts of the desert.

Look for צין, ציץ, ציר, צית, leaving out the middle י.

צלל to *overshadow* ; begin to be dark, Neh. xiii. 19.

מצל shadowing, Ezek. xxxi. 3. צל, צלל a shadow : a defence, Numb. xiv. 9.

מצלה a bottom or shady place, Zech. i. 8.

צלצל shadowing, Isai. xviii. 1. a locust, Deut. xxviii. 42. alluding to their flying in such swarms as to shade or obscure the sun.

צלמות shadow of death.

—צלל or צלה by an onomatopœia signifies to *quiver*

or *tingle*, being taken from the sound of the word ;

Hab. iii. 16. 1 Sam. iii. 11. 2 Kings xxi. 12. Jer. xix.

3. מצלות, מצלות cymbals. מצלות bells, Zech.

xiv. 20.—צלה to *roast*, 1 Sam. ii. 15. Isai. xlv. 16, 19.

צלי roasting, roasted, Exod. xii. 8, 9. Isai. xli. 16.

צולל a cake baked or roasted, Judges vii. 13.—צול to

be *deep*. צולה, צולה the deep, a deep. צלל sink to

the bottom, Exod. xv. 10. צלל rendered spears, Job

xli. 7. the meaning and connexion uncertain.—נצל to

*take away* ; to deliver, to spoil. מצל plucked or taken

out of, Amos iv. 11. Zech. iii. 2. הצלה deliverance,

Esther iv. 14. הצלה strip or take away from one's

self, Exod. xxxiii. 6.

**צלח** to *advance forward*, to prosper. **צלחת**, **צלחית** a dish to stew meat or to serve it up in, passing round the table and advancing from guest to guest.

**צלם** an *image*.—**צלמות** the shadow of death, compounded of **צל** a shadow and **מות** death.

**צלע** a *side*, a rib, i. e. a side bone, a side chamber: to halt or sidle in walking, a halting, or slipping aside. **צלעות** boards, planks, or beams, being as it were the ribs of a house.

**צמם** **צמים** a *robber*, Job v. 5. xviii. 9.—**צמה** a *lock* of hair, Cant. iv. 1, 3. vi. 7. Isai. xlvii. 2.—**צום** to *fast*, a fast, fasting.—**צמא** to *thirst*, be thirsty. **צמא**, **צמאה**, **צמא** thirst. **צמאון** drought, Deut. viii. 15. thirsty ground, Psalm cvii. 33. Isai. xxxv. 7.

**צמד** to *join, fasten or couple together*. **הצמיד** to frame or artfully join together, Psalm l. 19. **צמיד** bound, Numb. xix. 15. **צמד**, **צמיד** a bracelet fastened to the arm. **צמד**, a pair, a couple, a yoke of oxen. An acre of land, or as much as a yoke of oxen could plough in a day, Isai. v. 10. **צמדים** riding in pairs, two and two a-breast, 2 Kings ix. 25.

**צמח** to *spring up, bud, or grow*: a branch, bud, or what springeth out.

**צמק** to be dry or *without moisture*, Hosea ix. 14. **צמק** a bunch of dried grapes or raisins, 1 Sam. xxv. 18. xxx. 12. 2 Sam. xvi. 1. 1 Chron. xii. 40.

**צמר** *wool*. **צמרת** the top or highest branch of the cedar, of a soft woolly texture, Ezek. xvii. 3, 22. xxxi. 3, 10, 14.

**צמת** to *cut off entirely*, to destroy. **צמתת**, **צמיתת** a total cutting off or alienating, Lev. xxv. 23, 30.

**צנן**, **צנ**, **צנן** a *sharp pointed or piercing* thorn. **צנה** a buckler or target projected in a sharpish point in the middle of it. **צנת** the piercing cold of snow, Prov. xxv. 13. **צנות** hooks or some sharp pointed instruments, Amos iv. 2.—(**צון**, **צאן** a *flock*, cattle. **צנה** sheep or flocks of sheep, Psal. viii. 7. **צנא** sheep, Numb. xxxii. 34. These more properly belong to the root (**צאן**).—**ציון**, **ציון** a monument, 2 Kings xxiii. 17. way-mark, Jer. xxxi. 21. a sign or mark, Ezek. xxxix.

15. meaning perhaps such a pillar or monument as is conical or pyramidal, terminating in a point. (ציון) a dry place, see צי.)—צנצנת an urn or pot, probably with a wide belly and a strait pointed mouth, Exod. xvi. 33.

צנח to alight or *sink down*, Josh. xv. 18. Judg. i. 14. fastened or sunk it down, Judg. iv. 21.

צנח withered or slender, Gen. xli. 23.

צנע; הצנע lowly or *humble*, Prov. xi. 2. הצנע to be humble or humble one's self, Micah vi. 8.

צנף to *whirl or turn about*, Isai. xxii. 18. מצנפת, צנף a turban or tiara consisting of a long narrow piece of linen, &c. turned round in wreaths and worn on the head; but rendered a mitre, diadem or hood. צנף to be thus attired, Lev. xvi. 4. צנפה a tossing or turning about, Isai. xxii. 28.

צנק the stocks, some place or *instrument of confinement*, Jer. xxix. 26.

צנור a canal, gutter, water-spout, 2 Sam. v. 8. Psalm xlii. 7. the meaning in some measure uncertain.

צנתר a round hollow pipe or *tube*, Zech. iv. 12.

צעה to *return triumphing from a complete victory*, Isai.

lxiii. 1. the captive exile, meaning one that is driven by a triumphant conqueror, Isai. li. 14 to wander, or rather triumph, acting with an haughty spirit, Jer. ii. 20. In Jer. xlviii. 12. it is likewise rendered to wander; but the sentence may be better read thus; I will send him צעיים triumphant conquerors, ויערו and they shall triumph over him; or drive him into captivity. This is Dr. Taylor's account of the root, and seems the most probable and elegant.—צע צע צע image work, 2 Chron. iii. 10. probably signifying very grand or triumphal work.—צע to *spread any thing in order to lie down upon it*. מצע, צוע a bed. יצע, צע a chamber, or rather the floor of a chamber, 1 Kings vi. 5, 6, 10.

צעד to *walk or proceed*, properly with a set, steady pace; to march. הצעד to bring or make to go, Job xviii. 14.

צעד, צערה, מצער a step, a going. (צערות ornaments of the legs, Isai. iii. 20. אצערד a chain or bracelet, Numb. xxxi. 50. 2 Sam. iii. 10. We know so little of

the dress of the Hebrews, that the meaning of these words and the connexion with the root are uncertain.)  
 צע to be taken or *thrown down*, or removed, Isai. xxxiii. 20.

צעף a kind of *veil*, Gen. xxiv. 65. xxxviii. 14, 19.

צעק to *cry out*; and call together. צעקה a cry.

צער to be or become *little*, small, mean. מצער, צעיר,

מצער little, small, young, younger. צערה youth,

Gen. xliii. 33. מצער a little while, Isai. lxiii. 18.

צפה to *spread over*, or overlay. צפוי a covering or over-laying.—To spread the eyes over a prospect, so to watch, behold, espy, look. מצפה, צפיה a watching, a watch-tower.—צוף to *glide along*, to flow or swim, Deut. xi. 4. 2 Kings vi. 6. Lam. iii. 54. Ezek. xxxii. 6. honey spontaneously flowing from the comb, Psalm xix. 10. Prov. xvi. 24.—צפצפה a willow tree, Ezek. xvii. 5. but may be rendered, carefully or accurately, and so it is derived from צפה to watch.—צפצף to *chirp* or *peep* like a young bird, with a weak, querulous voice, Isai. viii. 19. x. 14. xxix. 4. xxxviii. 14. This sense is taken from the sound of the word.

צפר to cleave or *stick close to*, Lam. iv. 8.

צפה, צפחה a *cruise* or small vessel to hold liquors, 1 Sam. xxvi. 11, 12, 16. 1 Kings xvii. 12, 14, 16. xix. 6.

צפיה a thin cake, probably in the form of such a vessel, Exod. xvi. 31. rendered wafers.

צפן to *hide*, conceal, lay up, lurk privily. מצפנים hidden things, Obad. 6. צפנת פענח *Zaphnath-Paneah*, (see פענח) which may be rendered, a treasure of glorious comfort, a significant name given to *Joseph* by *Pharaoh*, Gen. xli. 45.—צפון the North. צפונה northward. צפוני northern, Joel ii. 20. Connexion uncertain: perhaps derived from צפה, as the North is *spread over* our hemisphere.

צפע, צפעות, Isai. xxii. 24. צפועי dung, Ezek. iv. 15. *what comes out from the belly*.—צפע, צפעוני the Basilisk, the most poisonous of all serpents, Prov. xxiii. 32. Isai. xi. 8. xiv. 29. lix. 5. Jer. viii. 17. This name seems to be taken from its hissing; by an Onomatopœia.

**צפר** a *bird*. **צפר** be early, when birds begin to stir, Judges vii. 3. **צפירה**, **צפירה** the morning, Ezek. vii. 7, 10.—**צפיר** a *he goat*,—**צפירה** a *diadem*, Isai. xxviii. 5.—**צפרן** a *nail* of the finger, Deut. xxi. 12. the point of a graving tool, Jer. xvii. 1. The connexion of these three words with the root and with each other, is uncertain. May they not each of them be considered as distinct roots?)

**צפרדע** *frogs*.

**צפת** a *chapiter* or spherical crown, 2 Chron. iii. 15.

**ציץ**, **ציץ** to *put forth flowers*, blossom, flourish, to appear beautiful, or to irradiate as a flower, Cant. ii. 9. **ציץ**, **ציץ** a shower. **ציץ** the plate of gold for the high priest's forehead, Exod. xxviii. 36. xxix. 30. Lev. viii. 9. perhaps with leaves irradiating like a flower: wings, the flowers as it were of a fowl's body, Jer. xlviii. 9. **ציצת** fringes considered as the flowers of the garment, Numb. xv. 38, 39. A lock of hair shooting out in the form of irradiation like a flower, Ezek. viii. 3.

**צוק** to *press*, oppress, distress, straiten. **צוק**, **צוק** straitness, distress, hardness. **צוקה**, **צוקה**, **צוקה** anguish, distress. **צוקים** pillars or compressors, 1 Sam. ii. 8.—**יצק** to *pour out*; to pour melted metal into a mould, to cast. **צוק** molten, firm, hard. **צוק** steadfast, Job xi. 15. **יצקה** a casting of metal, 1 Kings vii. 24. **מוצקות** pipes, through which oil was poured out, Zech. iv. 2. (**יצק** set down or place, 2 Sam. xv. 24. **מוצקות** situate, 1 Sam. xiv. 5. may come from **יצג** to *put or place*, by changing the letters of the same organ.)

**צקל** the *husk* of corn, or it may be rendered, a scrip, 2 Kings iv. 42.

**צור** to *bind*, afflict, vex; an enemy or distresser. **צור** a bundle, or bag: one small stone, rather, a lump of any thing remaining entire, 2 Sam. xvii. 13. an entire grain of corn, whose parts remain bound together, Amos ix. 9.—**צור** balm, mastich.—**צור** to *inclose*, to bind up, fortify. A rock, as a place of defence, or as bound hard by the compression of the expanse. **צור** the edge, i. e. the rock or invincibility of the sword, Psalm



- צור. 43. a stone, Job xxii. 24. צר a sharp stone, Exod. iv. 25. a flint, Josh. v. 2, 3. Isai. v. 28. Ezek. iii. 9. as being a piece of stone or rock. מצור a bulwark, or fortified place. מצודה a fort.—צור to inclose in an hostile manner, to assault, besiege, distress. צר narrow, strait, distress, an adversary. צרה adversity, affliction, trouble. מצר a strait, trouble, pain. מצור a siege, a fortified or besieged place. צר, ציר girding pangs. צור, צורן the narrow neck. See צאר.—ציר a hinge, Prov. xxvi. 14. an ambassador or messenger, one on whom the business turns as upon its hinge, being as it were a cardinal agent. חתציר for הצטר to feign one's self an ambassador, Josh. ix. 4. צירים idols, Isai. xlv. 16. perhaps, as emblems of the compressors, the heavens; or as not being helpers but distressers of those that worship them.—יצר to frame, form, fashion: an imagination or thought framed in the mind; frame, Psal. ciii. 14. a thing framed, Isai. xxix. 16. Hab. ii. 18. mind or imagination, Isai. xxvi. 3. צורה the form, Ezek. xliii. 11. יצר, יצרן a potter.--נצר to keep or preserve. נצרים keepers, watchers, watchmen. נצורים inclosures, rendered monuments, Isai. lxxv. 4. נצורה subtil, i.e. close and reserved, Prov. vii. 10. נצרות hidden things, laid up in a close place, Isai. xlvi. 6. נצר a branch, or young sucker of a tree, reserved for planting, and which requires to be kept with care, Isai. xi. 1. xiv. 19. lx. 21. Dan. xi. 7.
- צרב to burn or scorch, Ezek. xx. 47. צרבת a burning or inflammation, Lev. xiii. 23, 28. Prov. xvi. 27.
- צרה to cry or roar from an eminence, Isai. xlii. 13. Zeph. i. 14. צרה, צריח an eminence, high place or hold, Judges ix. 46, 49. 1 Sam. xiii. 6.
- צרך necessity, need, 2 Chron. ii. 16.
- צורן the neck, Cant. iv. 9. from צאר.
- צרע, צרוע, צרע a leper, leprosy. צרעת leprosy.—צרעה a hornet, Exod. xxiii. 21. Deut. vii. 20. Josh. xxiv. 12. Connexion uncertain, unless we suppose that it comes from רצע to bore or perforate, by a

transposition of the letters; its sting perforating the skin.

צָרַף to *melt or refine metals by fire*, to refine, purify, try.

מִצְרָף a refiner, founder, goldsmith. צִרְף, צִרְפָּה

fining pot or crucible, Prov. xvii. 3. xxvii. 21.

צִית and יִצֵּת to *set on fire*, kindle, burn.

## ק

קָא or קוּא to *spue or vomit up*. קִיא vomit. קִי is put

for קָא Jer. xxv. 27. קִיקְלוֹן shameful spuing, Hab.

ii. 16. compounded of קִיא vomit and קְלוֹן shame.—

קָאָה a Pelican, whose principal food is shell-fish, which it swallows, shell and all; and when by the heat of its

stomach, the shells begin to open, it *vomits* them up again to pick out the fish.—מִקוּאָה linen yarn, 2 Chron.

i. 16. put for מִקוּוֹה, see under קוּ.

קָב a *Cab*, a measure, the eighteenth part of an Ephah,

containing something more than three pints, 2 Kings vi. 25.—קָבַב to *curse or blaspheme*—יָקַב a *wine fat*.—

נָקַב to *pierce or bore through*. נִקְבֵי pipes or flutes, Ezek.

xxviii. 13. מַקְבֵּת a hammer, the head of which is on

one side sharp to pierce: a hole, or pudendum foem-

inum, Isai. li. 1. נִקְבָּה a female. קִבָּה a hollow tent,

such as whores dwelt in, Numb. xxv. 8. the hollow

belly or maw, Numb. xxv. 8. Deut. xviii. 3. נִקַּב to

mark or note on account, Gen. xxx. 28. alluding per-

haps to an ancient custom of piercing holes or marks

on a piece of wood, so many as the number agreed

upon amounted to.—To mark or expressly nominate a

certain number of persons.—To name or mark by way

of honourable distinction, Isai. lxii. 2. Amos vi. 1. or

to note with dishonour or ignominy, so to blaspheme,

Lev. xxiv. 11, 16.

קָבַל to *take hold of*, properly as one loop takes hold of

another, to take, accept, receive. מַקְבִּיל that takes

hold, Exod. xxvi. 5. xxxvi. 42. קָבַל עִם before the

people; perhaps it means, the people consenting or ac-

cepting it, 2 Kings xv. 10. **קבלו** engines of war, rather, demolishers which take hold; denoting engines with strong iron hooks, which laid hold of the walls to tear them down, Ezek. xxvi. 9.

**קבע** to rob or spoil, Prov. xxii. 23. Mal. iii. 8, 9. **קבעת** dregs, Isai. li. 17, 22. Connexion and meaning uncertain.—**קבע** an helmet. 1 Sam. xvii. 38. Ezek. xxiii. 24. the same as **כובע** by changing the letters of the same organ.

**קבץ** to gather, collect, gather together: gather in or withdraw, Joel ii. 6. Nah. ii. 10. **קבצת** a gathering, Ezek. xxii. 20. **קבוצים** companies or collections of people, Isai. lvii. 13.

**קבר** to bury. **קבר**, **קברה** a burying place, grave, sepulchre. **קבורה** burial.

**קד** to bow or stoop low with the head. **קדקר** the crown of the head. **קדה** Cassia, Exod. xxx. 24. Ezek. xxvii. 19. the bark of a reed which grows with the head inclined.—**יקר** to burn as common fire, to kindle. **יקור**, **מוקד**, **מוקרה** an hearth, a burning.—**נקד** speckled or marked with spots, Gen. xxx. 32, 33, 39, xxxi. 8, 10. 12. **נקרים** mouldy spots, Josh. ix. 5. 12. cracknels, meaning perhaps, some sort of composition like our plumb-cakes, 1 Kings xiv. 3. **נקרות** studs or spots of silver, Cant. i. 11. **נקד** a sheep master or herdsman, 2 Kings iii. 4. Amos i. 1. who marks with spots his own cattle to distinguish them from others.

**קדה** to kindle a fire. **קדחת** a fever or burning ague, Lev. xxvi. 16. Deut. xxviii. 22. **קדחה** a carbuncle, a precious stone of a fiery colour, Isai. liv. 12.

**קדם** to be, come, or go before, to prevent, or be before-hand with: ancient, aforetime, of old. **קדמת** afore, former state, antiquity. **קדמוני**, **קדום** ancient, former, — **קדב** the East. **קדמה**, **קדמים** eastward. **קדמון** eastern, **קדים** the East-Wind: the East is thus called, because in the earth's progressive rotation, the eastern part always precedes the western; or because the sun rising there, maketh the forepart of the day.

**קדר** to be black or dark, to mourn or be in a mournful state,

**קדרנות** *blackness or darkness*, Isai. l. 3. **קדרנית** mournfully, Mal. iii. 14.

**קדש** to *set apart*, from common use, to some higher or uncommon use; to devote, hallow, sanctify, consecrate, prepare. **קדוש** *holy, holiness, holy or dedicated place or thing.* **מקדש** *sanctuary or holy place.* It is most generally used in a good sense: but in Deut. xxii. 9. **קדש** means to be defiled; and **קדש** is rendered a sodomite in Deut. xxiii. 17. 1 Kings xiv. 24. xv. 12. xxii. 46. 2 Kings xxi. 7. Job xxxvi. 14. and **קדשה** a whore or harlot in Gen. xxxviii. 21, 22. Deut. xxiii. 17. Hosea iv. 14. meaning, to be addicted or devoted to wickedness.

**קרה** to be *blunt*, Eccl. x. 10. *blunted or set on edge*, Jer. xxxi. 29, 30. Ezek. xviii. 2.—**יקרה** hence *ready obedience*, Gen. xlix. 10. Prov. xxx. 17.—**נקר** to be *clean, clear, be quit, guiltless, hold guiltless, leave unpunished, cleanse, acquit: desolate or cleared of inhabitants*, Isai. iii. xxvi cut off or cleared away, Zech. v. 3.—**נקי** *clear, clean, innocent, blameless, guiltless.* **נקיון** *cleanness, innocency.* **מנקית** cups or bowls, meaning probably rods of gold, laid between the shew-bread cakes to keep them clear of fustiness, Exod. xxv. 29. xxxvii. 16. Numb. iv. 7. Jer. lii. 19.—**נקיא** *innocent*, Joel iii. 19. Jonah i. 14.—**קו** see in **קוה**.

**קהל** to *assemble or congregate.* **קהל** *a congregation, company, or assembly.* **קהלת** the preacher, who calls people together to discourse to them upon important subjects.

**קוה** to *stretch out as a line or flow in a strait direction*, Gen. i. 9. Jer. iii. 17. to wait and look for. **תקוה**, **מקוה**, *hope, expectation.* **קו**, **הקוה**, **קוה** a line. **מקוה** *thread, or linen yarn*, 1 Kings x. 28. **מקוא** the same, 2 Chron. i. 16. **מקוה** a collection of water flowing directly into a cavity, Gen. i. 10. Exod. vii. 19. Lev. xi. 36, a ditch, into which water flows, Isai. xxii. 11.

Look for **קוט**, **קול**, **קום**, **קין**, **קופ**, **קין**, &c. leaving out the middle **ל**.

**קח**. See **לקח** which frequently loses its first radical **ל**—**קח** prison, Isai. lxi. 1. See **פקח**.

**קטט** or **קוט** to be quite tired of, grieved with or loathe. In Job viii. 14. whose hope shall be cut off, should be rendered, who shall loathe, or be quite tired with, his hope.

**קטב** destruction, destroying, Deut. xxxii. 24. Psalm xci. 6. Isai. xxviii. 2. Hosea xiii. 14.

**קטל** to slay or kill, Job xiii. 15. xxiv. 14. Psalm cxxxix. 19. slaughter, Obad. 9. This is rather a Chaldee root, answering to the Hebrew **הרג**.

**קטן** to be small, little, young.

**קטף** to crop off or pluck up, Deut. xxiii. 25. Job viii. 12. xxx. 4. Ezek. xvii. 4, 22.

**קטר** to fumigate, burn incense. **קטר**, **קטור**, **קטורה**, **קטרת**. incense, smoke, vapour, perfume. **מקטרת** a censer. **מקטרות** incense altars, 2 Chron. xxx. 14. **קטרות** joined, or made with chimneys, Ezek. xlvi. 22.

**קיו** spue, for **קאו** in Jer. xxv. 27.

See **קיק** and **קיר** leaving out the middle י.

**קלל** to be light, in opposition to heavy, slow, difficult, weighty, or important; to lighten or make lighter: a light thing, to be or be esteemed a light thing: to be easy, swift; to whet, polish, or make bright, in opposition to looking dull and heavy.—To set light by, despise, vilify, curse. **קללה** a curse. **מקל** a light rod or staff. The two first radicals are often doubled thus **קלקל** by way of emphasis.—**קלה** to make light by roasting, parching, or drying at the fire. **נקלה** loathsome or parching, Psalm xxxviii. 7. **קלי**, **קליא**, **קלי** parched: It means likewise in part the same as the former, to set light by, to be vile, base and despised. **קלון** shame, ignominy. **קיקלון** shameful spuing, Hab. ii. 16.—**קול**, **קל** voice, sound, noise, thunder.

**קלת** a cauldron or kettle, 1 Sam. ii. 14. Micah iii. 3.

**קלט** **קלוט** contracted or lacking, Lev. xxii. 23. **מקלט** refuge. The cities of refuge are so called, because he that fled thither was abridged in his liberty, though safe from the man-slayer.

**קלם** to deride, mock, scorn, scoff. **קלסח**, **קלס** derision, mocking.

קלע to *swing* or *sling out* : a sling, a slinger. קלעים the hangings of the tabernacle, which hung down in a swinging state : to carve or figure after the manner of hangings or tapestry, 1 Kings vi. 29, 32, 35. מקלעה a carving or figuring.

קלשון the *spike* of a fork, in 1 Sam. xiii. 21. where קלשון שלש is used for a three forked instrument, or trident.

קום to *rise, arise, stand up*, rise up against, to be established, or confirmed, and the like ; the eyes are said to stand, when through blindness they do not move, 1 Sam. iv. 15. 1 Kings xiv. 4. קומה standing corn. קומה height, stature. קוממיות upright, Lev. xxvi. 13. הקומה power to stand, Lev. xxvi. 37. קום אלקום no standing against, compounded of אל and קום. Prov. xxx. 31. קום living substance that standeth or subsisteth on the earth, Gen. vii. 4, 23. Deut. xi. 6. מקום a station, standing, or place. קים substance or estate, Job xxii. 20. קימה a rising up, Lam. iii. 63.—נקם to *avenge, revenge*. נקים vengeance : quarrel, Lev. xxvi. 25.

קמח *flour, or bolted meal.*

קמט It is found only in Job xvi. 8, xxii. 16. and in both places may mean to *punish grievously*.

קמל to *wither*, Isa. xix. 6. xxxiii. 9.

קמצ to *take a handful* : a handful.

קמוש, קימוש, קמשון a species of the *thistle* or *nettle*, Isai. xxxiv. 13. Hosea ix. 6. Prov. xxiv. 31.

קנן to *make a nest*. קן a nest.—קנה to *buy, get, possess*.

קנין a getting, substance. מקנה possession, property, cattle, purchase, price. מקנה what is bought.—קנה a

reed or cane ; Calmus aromaticus. קנים branches or reeds, as it were, of the candlestick in the tabernacle.

קנה the bone of the arm, Job xxxi. 22. a balance whose arm or beam was probably a graduated reed, Isa. xlvi. 6.

Connexion between this and the preceding signification unknown.—קין to *lament*. קינה lamentation.—קין a

spear, 2 Sam. xxi. 16.—קנא to be *zealous* or *jealous*, to envy. קנאה zeal, or jealousy. הקניא provoke to jeal-

ousy. מקנא for מקנא Ezek. viii. 3. provoking to jealousy.

קנמון Cinnamon, Exod. xxx. 23. Cant. iv. 14. Prov. vii. 17. קנצי an end, Job xviii. 2. put for קצי, the ן being inserted after the Chaldee manner.

קסס or קוס to cut or pluck off, Ezek. xvii. 9.

קסס to divine or pretend to discover secrets by curious arts. מקסס, קסס divination : reward of divination, Numb. xxii. 7. It is used in a good sense in Prov. xvi. 10. a divine sentence ; and in Isai. iii. 2. prudent or sagacious.

קסר an ink horn, Ezek. ix. 2, 3, 11.

קע and נקע to be put out of joint, Gen. xxxii. 25. alienated or disjointed, Ezek. xxiii. 17, 18, 22, 28. Jer. vi. 8. to hang up, probably upon full stretch, Numb. xxv. 4. 2 Sam. xxi. 6, 9, 13.—קעקע a stigma or mark, Lev. xix. 28.

קערה a charger or dish.

קף קיף an ape, 1 Kings x. 22. 2 Chron. ix. 21.—יקף to compass about, come round, surround : cut round, Lev. xix. 27. חקופה revolution or circuit.—נקף to rend or tear in pieces ; rendered, to destroy, Job xix. 26. cut down, Isai. x. 34. kill, Isai. xxix. 1. shaking, Isai. xvii. 6. xxiv. 13. נקפה a rent, Isai. iii. 24. Some think that every one of these passages may be so understood and rendered, as to have the same idea with יקף compassing about.—קפא to be congealed, crudled, or thickened, as liquids, Exod. xv. 8. Job x. 10. Zeph. i. 12. יקפאון shall be dark or foggy, Zech. xiv. 6. Here a foggy air is considered as thick or crudled.

קפר to cut off, or soon to finish, Isai. xxxviii. 12. קפרה destruction, Ezek. vii. 25.—קפר the bittern or hedgehog, Isai. xiv. 23. xxxiv. 11. Zeph. ii. 14. Connexion uncertain.

קפח the great owl, rather the *Acontia* or *Faculus*, a most poisonous serpent, darting suddenly upon a man and killing him inevitably, Isai. xxiv. 15.

קפץ to shut, stop, or close up, Deut. xv. 7. Job v. 16. xxiv. 24. Psalm lxxvii. 9. cvii. 42. Isai. lii. 15. to skip,

Cant. ii. 8. meaning perhaps to contract or draw up the body, in order to take the greater spring.

קצץ and קצה to *cut off the extremity of any thing*, cut in pieces, cut asunder : to scrape, Lev. xiv. 41, 43. קצה מקצה end, extremity, border, outside, uttermost part, coast, a part or some of. קצוי ends. קצות ends, extremities, parts, quarters, corners, edges. קיצונה outmost. קוצותי locks of hair cut and trimmed, Cant.

v. 2, 11.—קוצ, קץ a troublesome or *grieving thorn*. קוצ, קיץ to grieve, vex, loathe, be weary of.—יקיץ, קיץ to *awake*. קיץ the summer, summer fruit ; more properly it means that part of the year which comprehends both Spring and Summer. This word signifies the *awakening* season, as חרף does the stripping season, or Autumn and Winter. קץ to summer, Isa. xviii. 6.

קצב to *cut to a certain measure or length* ; so to cut down (viz. a stick) of a proper length to be a helve, 2 Kings vi. 6. size or height, 1 Kings vi. 25. vii. 37. קצובות shorn, rather of an equal height, Cant. iv. 2. קצבי bottoms, or precise measure, or utmost depth, Jonah ii. 6.

קצנח fitches or *fennel-flower*, Isai. xxviii. 25, 27.

קציץ a *captain*, ruler, or commander in war.

קצץ to *scrape or cut off the extremity of the surface*, Lev. xiv.

41. מקצוע, מקצוע, מקצוע the extremity, corner, or end of the wall. מקצועות planes, Isai. xlv. 13. מקצועות corners or cornered, Ezek. xlvi. 22. קציעות *Cassia*, or the bark stripped off the Cassia plant, Psalm xiv. 8.

קצה to *foam* with anger or rage, to be wroth, or provoked to wrath : foam, Hosea x. 7. wrath, displeasure, indignation. קצפה barking, rather foaming ; spoken of figs, which when they do not ripen kindly, are of a foamy or frothy substance, Joel i. 7.

קצר to be *short*, or to *shorten* ; to be grieved, vexed, discouraged, i. e. shortened or straitened in spirit : anguish or shortness, Exod. vi. 9.—to reap or mow, whereby the grass or corn is shortened. קציר harvest : a harvest bough or branch which bears the fruit, and so is usually cut or taken off, Job xiv. 9. xviii. 16. xxix. 19. Psalm lxxx. 11. Isai. xxvii. 11.



קק a gourd, the *Ricinus* or *Palma Christi*, Jonah iv. 6, 7, 9, 10.—קקלון shameful spuing, Hab. ii. 16. compounded of קא spuing and קלון shame.—נקק see in נ.

קרד cold. מקרה cooling, Judg. iii. 20, 24.—קרד to meet, happen, occur, befall. הקרה to bring or cause to meet, Gen. xxvii. 20. send good speed, Gen. xxiv. 12. קרי contrary, or at all adventures. מקרה a chance, event, hap, what happeneth.—קרד to make beams or rafters meet together in a building; so to make beams, Neh. ii. 8. lay beams, Neh. iii. 3, 6. Psal. civ. 3. to floor or rafter, 2 Chron. xxxiv. 11. קורה, קרה a beam or roof. מקרה building or roof, Eccl. x. 18. קרת a city, so called from the meeting or concourse of people. יע הקריתם ערים shall appoint cities, i. e. choose out cities easy to meet or come at, Numb. xxxv. 11.—קור to make water spring up by opening a fountain, so to dig a well, 2 Kings xix. 24. Isai. xxxvii. 25. to cast out water, Jer. vi. 7. קרים cold, rather springing out of a fountain, Prov. xxv. 25. Jer. xviii. 14. מקור a fountain or spring. קורי a spider's web, drawn or issuing out of its bowels, as from a fountain, Isai. lix. 5, 6.—קיר a wall. קרקר to break down a wall, Isai. xxii. 5. to destroy or batter down like a wall, Numb. xxiv. 17.—קר to be precious, dear, excellent, reputable, rare or scarce, costly, honour, precious things: brightness, or most precious lustre, Job xxxi. 26. to prize, a price or value, Zech. xi. 13. קרית clear, or in its full brightness, Zech. xiv. 6. קרד withdraw, viz. thy foot, make it precious or rare, Prov. xxv. 17.—קר to be pierced, Job. xxx. 17. to pick or dig out. נקרה a cleft or cavity, Exod. xxxiii. 22. Isai. ii. 21.—קרא to call, proclaim, to name, cry out; to read, properly to read aloud, or to call written signs by the names for which they stand. קריאה preaching or proclaiming, Jonah iii. 2. מקרא a convocation, calling together: assembly, Isai. iv. 5. reading, Neh. viii. 8.—קרא is frequently used in the same sense with קרד to meet, happen, befall. לקראת for meeting, opposite, over against. קרא a partridge, 1 Sam. xxvi. 20.

Jer. xvii. 11. so named from the note it utters, when calling its mate or brood.

קרב *near* : to be, come, draw, bring, or go near ; to approach, offer. קרוב, קרוב *near, neighbour, near of kin.* קרבת *an approaching,* Psal. lxxiii. 28. Isai. lviii.

2. קרבן *an oblation or offering.*—קרב *what is nearest, inward, inwards, amidst, among, within, inward part or thought ;—to draw near in a hostile manner,* Psalm xxvii. 2. cxix. 150. battle, war.

קרום *an ax.*

קרה *to be or make smooth or bald : smooth ice, frost,* Gen. xxxi. 40. Chrystal, smooth like ice, Ezek. i. 20. קרוח *baldness. bald-head.*

קום *to cover over with,* Ezek. xxxvii. 6, 8.

קרן *a horn : to emit rays or shine,* Exod. xxxiv. 29, 39, 35. perhaps because horns shoot forth like rays. קרנים *horns or rays of light,* Hab. iii. 4. קרן *horned,* Psal. lxix. 31.

קום *to stoop or bend,* Isai. xlvi. 1, 2. קומים *taches or little hooks of a curve form.*

קוסל *the ancles or soles of the feet,* 2 Sam. xxii. 37. Psal. xviii. 36.

קרע *to rend, rent, or tear : cut or tear out,* Jer. xxii. 14. קרעים *pieces rent off, rags.*

קץ *to be formed or nipped, as a potter nippeth a piece out of the clay to form it into a vessel,* Job xxxiii. 6. to wink with the eye in the way of taunt, Prov. vi. 13. x. 10. Psalm xxxv. 19. to agitate the lips, Prov. xvi. 30. destruction or agitation, or it may mean a species of insect called the gad-fly, which terrifies the cattle by nipping them, Jer. xlvi. 20. The radical idea seems to be, to *twitch* or *nip*.

קרקע *the floor : the bottom, viz. of the sea,* Amos ix. 3. קרש *a board.*

קש *to gather or pick up sticks or straws,* Exod. v. 7, 12. Numb. xv. 32, 33. 1 Kings xvii. 10, 12. קש *stubble.*—קוש *gather together,* Zeph. ii. 1.—קשה *to be hard, to harden ; to be stiff, obstinate, cruel : churlish,* 1 Sam. xxv. 3. נקשה *hardly, bestead,* Isai. viii. 21. קשה

done hard, 2 Kings ii. 10. קשי stubbornness, Deut. ix. 27. מקשה beaten or hammered hard, beaten work : upright, i. e. rigid or firm, Jer. x. 5. a curling tool giving rigidity and shape to the hair, Isai. iii. 24. קשות vessels, covers or cups of beaten gold, Exod. xxv. 29, xxxvii. 16. Numb. iv. 7, 1 Chron. xxviii. 17.—קש to ensnare, or lay snares. מוקש a snare.—נקש the same, to ensnare : to catch as in a snare, Psal. cix. 11.—קשא a cucumber, Numb. xi. 5. מקשה a garden of cucumbers, Isai. i. 8.—קשקש the scales of a fish : a coat of mail resembling the scales of fishes, 1 Sam. xvii. 5.

קשב to be attentive, attend, hearken, mark well.

קשה to harden, Isai. lxiii. 17. be hardened, Job xxxix. 16. It is of more intense signification than קשה.

קשט exact, precise truth or purity. Psal. lx. 4. Prov. xxii. 21. קשיטה a piece of money, rendered by the Septuagint a lamb or sheep, probably a coin stamped with the figure of a lamb, typical of harmlessness or purity, Gen. xxxiii. 19. Josh. xxiv. 32. Job xlii. 11.

קשר to bind, band together or conspire : treason, conspiracy, or confederacy. קשרים some ornamental bandage, Isai. iii. 20. Jer. ii. 32. קשרות, קשרים strong, or more firm and compact, Gen. xxx. 41, 42, קשה a bow.

ר

ראה to see, look, look at, regard, be seen, appear, a seer. ראה to cause to see, or to show. ראה a vision. ראות a beholding, Eccl. v. 11. מראה appearance, aspect, countenance, sight, vision. ראי, ראה speculum or mirror, Exod. xxxviii. 8. Job xxxvii. 18. ראי a gazing stock, Nahum iii. 6. ראה a glade or kite, a bird of sharp sight, Deut. xiv. 13. מראה filthy or provoking, Zeph. iii. 1. מראה a crop or gall bladder, Lev. i. 6. from מר bitter) דראיות

meet, i. e. seemly, or sightly, Esther ii, 9.—**ירא** to fear, venerate. **נורא** to be feared, fearful, dreadful. **יראה** fear, dread, terror. **מורה** in fear, Psalm ix. 20. (**ירא** shall be watered, Prov. xi. 25. from **ירה** in **רה**.)

**ראם**, **רים** most probably the *Rhinoceros*, though rendered the unicorn.

**ראמות** *Coral*, Job xxviii. 18. Ezek. xxvii. 16.

**ראש** *head*, top, chief, captain, principal, beginning, first, chief place, or chief thing, total sum : a military band or troop under a distinct head : a capital poison or poisonous weed, rendered gall, venom, or hemlock. (**ראש** poor, poverty, put for **רש** 2 Sam. xii. 1, 4. Prov. vi. 11. x. 4. xiii. 23. xxx. 8.) **ראשון**, **ראשנה** first, former, ancestor, chief, foremost, before time, at first. **ראשית** first, Jer. xxv. 1. **ראשת** beginning, principal, chief, first, first fruit. **מראשת** a pillow or bolster for the head : a principality or head-tire, Jer. xiii. 18.

**רב** **רבה** to be or become many and great, increase, multiply : to nourish or bring up, i. e. make great, Lam. ii. 22. Ezek. xix. 2. **רב**, **רבה** much, more, many, enough, sufficient, great, abound, abundantly, multitude, and the like. **רבבה** an infinite or indefinitely great number. **רבו**, **רבה**, **רבות** ten thousand. **רביבים**, **רביבים** showers consisting of an infinite number of drops. **מרבה** much, Ezek. xxiii. 32. great, Isai. xxxiii. 23. **תרבות**, **תרבות**, **מרבית** multitude, greatness, increase.—**רוב** to multiply words in dispute, to contend, strive, plead, debate, chide ; fight, 1 Sam. xv. 5. **רב**, **ריב** controversy, contention, suit, or cause. **מריבה** strife. **יריב** he that contendeth or striveth, Psalm xxxv. 1. Isai. xlix. 25. Jer. xviii. 19. —Translators have given the sense of *shoo'ing* to the root **רב** or **רבה** in Gen. xxi. 20. xlix. 23. Job xvi. 13. Psalm xviii. 14. Jer. l. 29. but each of these passages will admit the translating of the words agreeably to the preceding senses : thus, Gen. xxi. 20. great or powerful with his bow ! Gen. xlix. 23. contended with him,

instead of shot at him. Job xvi. 13. his great men, instead of his archers. Psalm xviii. 14. he multiplied, instead of shot out lightnings. Jer. l. 29. many, instead of archers.—**אַרְבֵּה** a locust, an insect that increases prodigiously.

**רַבֵּד** to *deck*, Prov. vii. 16. **רַבֵּד**, **רַבֵּד** an ornamental chain for the neck, Gen. xli. 42. Ezek. xvi. 11. **מְרַבִּים** ornamental coverings of tapestry, Prov. vii. 16. xxxi. 22.

**רַבֵּד** **מְרַבֵּת** *fried* or *baken*, Lev. vi. 21. vii. 12. 1 Chron. xxiii. 29.

**רָבַע** *square*, a square, fourth part. **רָבַע**, **רָבַע** four square, squared. **רָבַע**, **רָבַע** fourth; fem. **רָבַעִית**. **רָבַע**, **רָבַע** four. **אַרְבַּעַת** **אַרְבַּעַת** four-fold, 2 Sam. xii. 6.—**רָבַע**, for **רָבַע** putting ע for צ after the Chaldean manner, means to lie down, or gender, in Lev. xviii. 23, xix. 19. xx. 16. Psalm cxxxix. 3.

**רָבַע** to *lie down* or *couch*. **רָבַע**, **רָבַע** a resting or couching place,

**רָבַע** a *stall* for fattening cattle. 1 Sam. xxviii. 24. Jer. xlvi. 21. Amos vi. 4. Mal. iv. 2.

**רָבַע** a soft moist *clod* of earth, Job xxi. 33. xxxviii. 38.

**רָבַע** to be *shaken with a violent concussion*, to be troubled, quake. shake, tremble, moved, or hurried, to disquiet: fall out or be ruffled, Gen. xlv. 24. to stand in awe or be afraid, Psal. iv. 4. to rage, Prov. xxix. 9. fret, Ezek. xvi. 43. be wroth, Isai. xxviii. 21. provoke, Job xii. 6. trouble, trembling, rage, wrath, fear; noise or concussion, Job xxxvii. 2. **רָבַע** trembling, Ezek. xii. 18.—**אַרְבַּע** a coffer or *small chest*, 1 Sam. vi. 8, 11, 15,

**רָבַע** the *foot*, footman: to foot it about in order to spy out and report what is discovered: to act the spy; so, to slander, 2 Sam. xix. 27. Psal. xv. 3. **רָבַעִים** footings, turns, or times, Exod. xxiii. 14. Numb. xxii. 28, 32, 33. **מְרַבִּים** spies. **רָבַעִים** feet, Ruth iii. 4, 7, 8, 14. Dan. x. 6. **הָרָבַעִי** I taught to go; it is rather a noun, my footing was for Ephraim, Hosea xi. 3. i. e. I attended him.

**רגם** to *stone*, a capital punishment among the Israelites.

**מרגמה** a sling, or heap of stones, Prov. xxvi. 8.

**רגמתם** their counsel, Psalm lxviii. 27. This may mean their supreme authority, signified by *stoning*, in the same manner as it was represented among the Romans by the *Fasces* and *Securis*, the instruments of punishment carried before the Consuls.

**רגמן** and **רגון** *purple*.

**רגן** to *mutter* or *murmur*, Deut. i. 27. Psalm cvi. 25. Isai.

xxix. 24.—**רגן** a tale-bearer, Prov. xviii. 8. xxvi. 20, 22. a whisperer, Prov. xvi. 28.

**רגע** to *still* or *stop*; make quiet, to rest, or cause to rest:

is broken, rather dry, stiff, or fixed, Job vii. 5. (rendered to divide, in Job xxvi. 12. Isai. li. 15. Jer. xxxi. 35. but probably means to *still* the sea.) **מרגוע** rest,

Jer. vi. 16. **מרגועה** refreshing, Isai. xxviii. 12. **מרגועה**,

**רגע** a stop, moment, or instant of time, suddenly.

**רגעים** quiet, Psal. xxxv. 20.

**רגש** to *join in a thing by mutual consent* in a friendly man-

ner, as in Psalm lv. 14. or in an hostile manner, to rage or conspire, Psalm ii. 1. **מרגשה** an insurrection, Psal.

lxiv. 2.

**רדד** to subdue or *bring down*, Psal. cxliv. 2. Isai. xlv. 1.

to spread or lay down, 1 Kings vi. 32. **רדד** a kind

of veil, probably reaching down to the feet, Cant. v. 7.

Isai. iii. 23.—**רדה** and **רוד** to *hold in a low state*, or in

subjection, to rule, have dominion, come down, cast

down, subdue: take down. Judg. xiv. 9. **אריד** I

mourn or come down, Psalm lv. 2.—**ירד** to *descend*,

come, go, sink, run, take, or cast down, and the like.

**מורד** declivity, going down, or descent: thin or beaten

down, 1 Kings vii. 29. **מורד** cast out or reduced, Isai.

lviii. 7. misery or dejection, Lam. i. 7. iii. 19.—**נרד**

*Spikenard*, Cant. i. 12. iv. 13, 14.

**רדם** to be in a *deep sleep*. **הרדמה** a deep sleep.

**רדף** to *follow after*, pursue, chase, persecute. **נרדף** what

is past or driven away, Eccl. iii. 15.

**רהה** to be *afraid*, Isai. xlv. 8. **מורה** in fear, Psal. ix. 20.

—**רזה** see **רו**.—**ירה** to *throw, cast, shoot at*; to lay or

- place, right and true, Gen. xxxi. 51. Job xxxviii. 6. **יורים**, **מורים**, **מורים** shooters, archers.—**הורה** to cast or shower down rain, Hosea x. 12. **יורה** the former rain, which fell in *Palestine* about the middle of November. **מורה** the same, Joel ii. 23. a plentiful rain, Psalm lxxxiv. 6. **יורא** shall be watered, Prov. xi. 25. —**הורה** to teach or show, i. e. to cast into the mind. **מורה** a teacher. **תורה** a doctrine or law.—**מורה** a razor, Judg. xiii. 5. xvi. 17. 1 Sam. i. 11. which cuts off and so casts off what is opposed to it.—**מורה** a rebel, from **מרה**.
- רב** to be or make *firm and courageous*, Psa. lx. 5. to make sure or firm, Prov. vi. 3. to behave courageously or proudly, Isai. iii. 5. strengthen or make courageous, Psa. cxxxviii. 3. In Cant. vi. 5. it may be read thus: Turn thine eyes toward me, that they may comfort me.—Strength, courage, or firmness, Job ix. 13. xxvi. 12. Psalm xc. 10. Isai. xxx. 7. **רהבים** the stout or proud, Psa. xl. 4.
- רהט** a *gallery, gutter, or trough*, Gen. xxx. 38, 41. Exod. ii. 16. Cant. i. 17. vii. 5.
- רוה** to be *soaked, drenched, or saturated with liquor*. **רויה** well watered, Psa. lxvi. 11. plentifully supplied, Psalm xxiii. 5. **רוה** drunkenness, Deut. xxix. 19. **ברי** by watering, Job xxxvii. 11. See in **רי**.
- Look for **רוב**, **רוד**, **רוח**, **רום**, &c. leaving out the middle **ו**.
- רוה** to wax or make *lean*. **רזי** leanness.
- רוח** a *banquet*, vi. 7. a mourning feast, Jer. xvi. 5.
- רום** to *wink at*, Job xv. 12.
- רוזן** a *weigher of counsel*, a counsellor, or prince.
- רוח** *spirit, air, wind, breath*: space or airy opening, Gen. xxxii. 16. to take breath or be refreshed, 1 Sam. xvi. 23. Job xxvii. 20. enlargement or respiration, Esther iv. 14. **רוחה** respite or breathing time, Exod. viii. 15. breathing, Lam. iii. 56. **מרוחם** large, airy, Jer. xxii. 14. **רחת** a van for winnowing corn, Isai. xxx. 24.—**ריח** to *smell*, a smell, savour, scent, steam. (**ריח** a *mill*,

- Exod. xi. 5. Numb. xi. 8. **רחים** milstones, Deut. xxiv. 6. Isai. xlvii. 2. Jer. xxv. 10. Connexion uncertain.)—**ירח** the Moon, or the *Lunar Light*, reflected from the moon's orb; lunation or month.
- רח** to be *broad*, wide, large; proud, i. e. dilated in heart; to enlarge, or be enlarged. Breadth. **רחב**, **רחוב** a street, or broad way. **מרחב** breadth, a large or broad place.
- רחל** a *sheep*, Gen. xxxi. 38. xxxii. 14. Cant. vi. 6. Isai. liii. 7.
- רחם** the *womb or bowels*: which being the seat of the tenderest feelings; hence to love, to compassionate, find or obtain mercy. **רחום** merciful or full of compassion. **רחמים** bowels, tender mercies. **רחמה**, **רחם** a damsel, or miss of tender age, Judg. v. 30. the Gier Eagle, a species of vulture, remarkably tender to its young, Lev. xi. 18. Deut. xiv. 17. **רחמית** pitiful or tender, Lam. iv. 10.
- רחף** to *move tremulously*, to shiver or flutter, Deut. xxxii. 11. Jer. xxiii. 9. **מרחפת** moving or causing a tremulous motion, Gen. i. 2.
- רחץ** to *wash*. **רחץ**, **רחצה** a washing, Psalm lx. 8. cviii. 9. Cant. iv. 2. vi. 6.
- רחק** to be, go, flee, or put *far off*, or far away. **רחוק** a large space or distance, Josh. iii. 4. far off, long ago, a great while to come. **רחקה**, **רחוקה**, **מרחק** far off, distant. **ירחק** be loosed, having its parts dissolved from each other, Eccl. xii. 6.
- רחש** to indite, or *bubble up*, Psal. xlv. 1. **מרחשת** a frying pan, Lev. ii. 7. vii. 9.
- רהת** a van for winnowing corn, from **רוה**.
- רטב** fear or *horror*, Jer. xlix. 24.—**רט** to *turn aside* or be perverse, Numb. xxii. 32. turn over, Job xvi. 11.
- רטב** to be *wet or moist*, Job viii. 16. xxiv. 8.
- רטפ** *fresh*, Job xxxiii. 25.
- רטש** to *dash* or *be dashed* in pieces.
- רי** watering, Job xxxvii. 11. from **רוה**, or perhaps **ברי** in this place may be from **ברר** and mean the purity or pure æther.



See ריח, ריק, ריד leaving out the middle י.

רכך to be *tender or soft*, mollify. רך faintness or tenderness, Lev. xxvi. 36. Deut. xxvii. 56.—ירך, רכה the *thigh*: a side of any thing, the shaft of the golden candlestick; the coast or border of a country.

רכב to *ride*, a rider, horseman, or charioteer: a chariot; the upper milstone, which rides upon the lower, Deut. xxiv. 6. Judg. ix. 53. 2 Sam. xi. 21. מרכבה, רכוב, מרכבה a chariot. מרכב a saddle, Lev. xv. 9. the covering or tilt of a chariot, Cant. iii. 10.

רכל to *trade*, a merchant. מרכלה merchandise, traffic. מרכלה a market, Ezek. xxvii. 24. רכיל a tale-bearer, slanderer, trading in slander.

רכס to *knot*, or bind fast with a knot, Exod. xxviii. 28. xxxix. 21. רכסים knotty, rugged places, Isai. xl. 4. pride, rather vexatious tempers or actions, which are like rugged knobs in a road, Psalm xxxi. 20.

רכש to *earn or acquire by labour and industry*. Working cattle, such as mules, 1 Kings iv. 28. Esther viii. 10, 14. Micah i. 13. רכוש substance or goods gotten.

רם and רום to *raise up*, heave, lift up, offer up, exalt, be high, tall, lofty. רום, רם highness, height, haughtiness. רומה haughtily, Micah ii. 3. רמה high place. רמות height, Ezek. xxxii. 5. רוממות high praises, Psalm cxlix. 6. מרם high, on high, upward, above, height, high place. תרומה an oblation or offering up, especially an heave offering. תרומיה the same, Ezek. xlvi. 12. (רים an unicorn or rhinoceros, put for ראם Job xxxix, 9, 10.)—רמה to *hurt in an unexpected way*, as the word may be explained, Exod. xv. 3, 21. Psal. lxxvii. 9. Jer. iv. 29. to deceive, beguile, betray. רמיה deceit, deceitful, deceitfully. מרמה, מרמית, תרמה, תרמית treachery, deceit, guile, false, deceitful.—רמה a *worm*; breed worms, Exod. xvi. 20. Connexion uncertain.

רמח a *lancet*, spear, or javelin.

רמך a *dromedary*, Esther viii. 10. perhaps a Persic word.

רמן a *pomegranate*.—ארמון a *palace*, written רמון in Amos iv. 3.

**רמס** to tread or trample. **מרמס** a treading or trampling.

**רמש** to creep, crawl, or move along : a reptile.

**רנן** to sound aloud, or exert the voice with vehemence, so to shout, sing aloud, rejoice, triumph, cry out. **רננה**

singing, joy. **רני** songs, Psal. xxxii. 7. **רנה** singing,

shouting, cry. **רננים** goodly, viz. wings, Job xxxix.

13. the wings of the ostrich, having an exulting agitation.—**רנה** ratleth, Job xxxix. 23.

**ארנבת** the Hare, Lev. xi. 6. Deut. xiv. 7.

**רסם** to temper or moisten, Ezek. xlvi. 14. **רסיס** a drop or moisture, Cant. v. 2. a breach which lets in water, Amos vi. 11.

**רסן** a bridle, Job xxx. 11. xli. 13. Psalm xxxii. 9. Isai. xxx. 28.

**רעה** to feed ; feed upon or eat up, a feeder, shepherd,

pastor, herdsman. **מרעה**, **רע** pasture. **רע**

thought or care. Psal. cxxxix. 2, 17. **רעיון**, **רעות**

vexation ; eating up or devouring the heart or spirit ;

used often and only in Ecclesiastes. **רעה**, **רע**, **רעות**,

**מרע** companion, friend, neighbour, fellow, as if of the same flock, feeding together. **רעיתי** my love, in the

Canticles. **רעה** to use as a friend, Judg. xiv. 20.

**התרוע** make friendship with, Prov. xxii. 24. **התרועע**

shew one's self friendly, Prov. xviii. 24.—**רוע**, **רוע**,

**הרוע**, **הרועע** to shout, triumph, make a joyful

noise, sound an alarm, cry out aloud ; this sense may

be taken from the sound of the word *ring*, *rung*.

**תרועה** a shout, shouting, blowing of trumpets, joy-

ful sound, rejoicing, alarm.—**ירע** and **רעע** to break or

shatter to pieces, break down, destroy : to be grievous,

be grieved, to do harm. **הרע** to hurt, do ill, or

wickedly, afflict, harm, bring evil upon. **מרע** an evil

doer. **רע**, **רעה** evil, bad, wicked, grievous : wicked-

ness, sadness, badness, hurt, harm, evil, affliction,

wrong, mischief, and the like.—**יריעה** a curtain, per-

haps from **רעה** a companion, since the word means a

curtain relatively to another curtain, to which it is as-

sociated by loops or taches.

**רעב** to suffer hunger : hungry. **רעבון**, **רעב** famine,

hunger, dearth.

רעד to *tremble*, Psalm civ. 32. מרעד trembling, Ezra x. 9. Dan. x. 11. רעד, רעדא trembling or tremor.

רעל to be *violently shaken*, Nahum ii. 3. trembling, Zech. xii. 2. תרעלה trembling or astonishment, Psalm lx. 3. Isai. li. 17, 22. רעלות some unknown ornaments, Isai. lii. 19.

רעם to *thunder*, to roar like thunder, or to be violently agitated: to trouble, or be troubled, 1 Sam. i. 6. Ezek. xxvii. 35. רעם, רעמה thunder. *Violent concussion* seems to be the radical idea.

רענן to be *green or flourishing*: green or fruitful, Cant. i. 16. fresh, giving a verdant and blooming air or state, Psal. xcii. 10.

רעק to *distil or drop*, Job xxxvi. 28. Psalm lxv. 11, 12. Prov. iii. 20. Isai xly. 8.

רעץ to *break in pieces* or ruin the power of a nation, Exod. xv. 6. Judg. x. 8.

רעש to *shake*, quake: a shaking: an earthquake..

רפה to be *slack*, loosen, slacken, remit, relax, yield, or abate, to wax faint or feeble; to weaken; to consume or loosen the parts, Isai. v. 24. מרפא idle or remiss, Exod. v. 8, 17.—to dismiss, let go, let alone, leave, cease from: let down or slacken, Ezek. i. 24, 25. stay, remit or slacken, 1 Sam. xv. 16. 2 Sam. xxiv, 16. 1 Chron. xxi. 15. be still, submit, yield, Psalm xlv. 10. מרפה slothful, Prov. xviii. 9. and מתרפא slack, Josh. xviii. 3. i. e. remiss. מרפיץ feebleness or relaxation, Jer. xlvii. 3. מרפא yielding, i. e. relaxing or abating of spirit, Eccl. x. 4. weakening, Jer. xxxviii. 4.—רוף or רפה to tremble or be shaken exceedingly, Job xxvi. 11. ריפות, רפות, grains of corn pounded by repeated concussions in a mortar, 2 Sam. xvii. 19. Prov. xvii. 22.—רפא to *heal*, repair, be healed, a physician. מרפאות medicines. מרפא health, healing, cure, healthy, sound. ירפו they have healed, Jer. viii. 11. מרפא תרופה medicine. Ezek. xlvii. 12. רפא, רפה a giant of a healthy robust constitution. רפאים the dead or deceased, i. e. dead bodies loosened or crumbled into dust, so derived from רפה to loosen.

רפס to *spread* or *strew* under one, Job xvii. 13. xli. 30.

Cant. ii. 5. רפידה the bottom, Cant iii. 10.

רפס to submit or humble one's self, i. e. as it were to *trample on* one's self, Psal. lxxviii. 30. Prov. vi.

3. See רפש below.

רפסות floats, 2 Chron. ii. 16.

רפס to *rest* or *lean* herself, Cant. viii. 5.

רפש to foul water by *trampling* in it, Prov. xxv. 26.

Ezek. xxxii. 2. xxxiv. 18, 19. mire or mud of troubled water, Isai. xlvii. 20.

רפת a stall for oxen, Hab. iii. 17.

רצ to *bruise* or *crush*, break, oppress, discourage, struggle together, or bruise one another, Gen.

xxv. 22. רצים shattered pieces, Psal. lxxviii. 30.—רצה

to *please* or *take pleasure in*, accept, delight in, enjoy, be favourable to, or treat with favour. רצון favour, pleasure,

voluntary will, delight, acceptance, good will.—רוץ to

run. רצים runners, posts, footmen, guard, or running

attendants. רצו shall soon stretch out, or act with expedi-

tion, Psal. lxxviii. 31. מרוץ, מרוצה a running, race,

course : violence or incursion, Jer. xxii. 17.—רצא put

for רוץ to run, Ezek. i. 14. and for רצה to accept,

Ezek. xliii. 27.

רצד to *leap*, exult, Psal. lxxviii. 16.

רצח to *murder*, kill, slay ; a murderer, murder, killing, slaughter.

רצע to *bore*, Exod. xxi. 6. מרצע an awl, Exod. xxi. 6.

Deut. xv. 17.

רצפה to pave, רצפה, רצפה a pavement. רצף a

hearth-coal, 1 Kings xix. 6. Isai. vi. 6. the hearth or

fire place being the only part that was paved in the tents and houses.

רק save, only, nevertheless, in any wise, and the like, a particle of *extenuation*—רקק, רקק a very thin cake or wafer.

רקות lean or thin of flesh, Gen. xli. 19, 20, 27. רקת the

temples, or the thin bone of the temples, Judg. iv. 21,

22, 26. Cant. iv. 3. vi. 7. אריקם I cast them out, or

spread them thin, Psal. xviii. 42.—ריק to *evacuate*, to

empty, draw or pour out. ריק, ריק empty, vain. ריקם

empty, void, vain, without cause. **רק** armed or drew out, Gen. xiv. 14.—**יִרְק** to cast out somewhat *moist*, so to spit. **רק** spitting or spittle, the moisture of the mouth. **יִרְק** the moist, green, or tender shoot of a plant, herb or grass. **יִרְקוֹן** mildew, a disease in corn arising from too much moisture: a paleness like that of mildewed corn, Jer. xxx. 6. **יִרְקָק** a greenish or yellowish colour, Lev. xiii. 49. xiv. 37. Psalm lxviii. 13.

**רַב** to rot. **רַבָּן**, **רַבָּוִן** rottenness.

**רָקַד** to skip, leap, dance, or jump.

**רַקָּה** to compound spices or perfume: to season: a confectioner or apothecary: perfume, compound ointment, **מִרְקָה** the same. **מִרְקָהָ** a confectioner's vessel or pot, Job xli. 31.

**רָקַם** to embroider; an embroiderer. **רִקְמָה**, **רִקְמָה** needle work, brodered work of divers colours: curiously wrought, Psalm cxxxix. 15. (**רִיקָם** vain, empty, without cause; from **רִיק**.)

**רָקַע** to spread abroad by beating or stamping upon. **רִקְעִים** broad plates, Numb. xvi. 38. **רִקְיעַ** the firmament or expansion:

**רָר** to trickle down, Lev. xv. 3. **רִיר** spittle or slaver trickling down, 1 Sam. xxi. 13. the white, most fluid part of an egg, Job vi. 6. or it might here mean the slaver: i. e. the insipid talk of a dreaming unthinking person. See **חֶלֶם**.

**רָשָׁה**, **רָשִׁישׁ** see under **תָּ**.—**רוּשׁ** to lack or be poor. **רִישׁ** poor. **רִישׁ** poverty, (**רָאשׁ** is sometimes put for it, see **רָאשׁ**.) **רָשָׁה** to impoverish or be impoverished, Jer. v. 17. Mal. i. 4. **הִתְרָשָׁה** to make himself poor, Prov. xiii. 7.—**רָשָׁה**, **רָשִׁיוֹן** a grant or license, Ezra iii. 7. a Chaldee word.—(**רוּשׁ** for **רָאשׁ** gall, Deut. xxxii. 32. **מִרְשִׁית** for **רָאשׁוֹן** former, Job viii. 8. **מִרְשִׁית** for **מִרְשִׁית** from the beginning, Deut. xi. 12.)—**רִישׁ** to possess, either by inheritance, gift, or violence, what belongs to others: to inherit, succeed, take possession of. **נִרְשָׁה** to be dispossessed, or come to poverty, **הִנְרִישׁ** to drive out, dispossess, disinherit, cause to possess. **מִרְשָׁה**, **מִרְשָׁה** possession, heritage, **מִרְשָׁה**.

thoughts or possessions, Job xvii. 11.—**תירש** new wine, properly the juice driven or squeezed out of the grape : once it means the juice, not yet driven out, but to be driven out, Isai. lxv. 8.

**רשם** to mark or note, Dan. x. 21. from the Chaldee.

**רשע** to disturb or throw into confusion, 1 Sam. xiv. 47.

Job xxxiv. 29. to act wickedly, or be wicked. **הרשיע** to condemn as wicked. **רשע** wicked. **רשעה**, **רשע** wickedness. **מרשעת** wicked woman, 2 Chron. xxiv. 7.

**רשף** a red hot coal, Job v. 7. Cant. viii. 6. Hab. iii. 5. burning heat, Deut. xxxii. 24. a flash of lightening, Psalm lxxviii. 48. a glittering, flashing, arrow, Psalm lxxvi. 3.

**רשת** a net.

**רתת** trembling, Hosea xiii. 1.

**רתת** to boil, or cause to boil, Job xxx. 27. xli. 31. Ezek.

xxiv. 5. **רתחים** boilings or ebullitions, Ezek. xxiv. 5.

**רתם** to bind, Micah i. 13. the juniper tree, or a species of broom, whose long flexible twigs served for binding, 1 Kings xix. 4, 5. Job xxx. 4. Psal. cxx. 4.

**רתק** to be bound as with a chain, Nahum iii. 10. be loosed, or perhaps too much bound and contracted, Eccl. xii.

6. **רתוק** a chain, 1 Kings vi. 21. Isai. xl. 19. Ezek. vii. 23.

# ש

**שאח** to lay waste or make desolate, which is generally attended with a great noise or tumult : to rush or make a rushing noise, Isai. xvii. 12, 13. **שאח**, **שואח**, **שאח**, **שאח** desolate, desolation, tumultuous, tumult, rushing noise. **שאח** noisy pomp,

Isai. v. 14. **תשאח** noise, Job xxxvi. 29. crying, Job xxxix. 7. stirs, Isai. xxii. 2. shoutings, Zech. iv. 7.

**משתאח** wondering or astonished in mind, Gen. xxiv.

21.—**שוא** vain, false, vanity : written **שו** in Job xv.

31.—**נשא** to bear, carry, take, accept, take up, lift up, take away, bring forth, bear up : taken away by

burning, Nahum i. 5. to contain or take in, Ezek. xlv. 11. obtain or receive, Esther ii. 9, 15, 17. lade or make to bear, lay upon. מִשָּׂאָה carriages, Isai. xlv. 1. מִשָּׂא a burden: a collection, 2 Chron. xxiv. 6, 9. מִשָּׂאָה a mess, gift or reward taken: an oblation, Ezek. xx. 40. מִשָּׂאָה gift, 2 Sam. xix. 42. מִשָּׂא respect or acceptance, 2 Chron. xix. 7.—נָשָׂא to take up, lift up, exalt. שָׂאָה dignity, highness, excellency, a rising. שִׂיא excellency, Job xx. 6. מִשָּׂאָה an elevated sign, Jer. vi. 1. a flame or elevation, Judg. xx. 38, 40. נָשִׂא a prince, ruler or captain, one in an elevated station. מִשָּׂאִים, נִשְׂאִים vapours raised up from the earth, Psal. cxxxv. 7. Prov. xxv. 14. Jer. x. 13. li. 16.—נָשָׂא to bear, spare, forgive or take away sin. נִשְׂוִי forgiven or taken away, Psal. xxxii. 1. נָשָׂא to puff up, deceive or seduce by elation. מִשָּׂאָה deceit, Prov. xxvi. 26. שָׂא, נָשָׂא are several times found for שָׂה or נָשָׂה which see.

שָׂאב to draw water. מִשָּׂאֵי־בַיִם places of drawing water, Judg. v. 11.

שָׂאָה to roar. שָׂאָה a roaring.

שָׂאָה to despise or insult, Ezek. xvi. 57. xxviii. 24. 26. contempt, or despite, Ezek. xxv. 6, 15. xxxvi. 5.

שָׂאָה to ask, inquire, require, desire, to borrow, lend. שָׂאָה, מִשָּׂאָה petition, request, loan, desire. שָׂאָה, שָׂאָה the common receptacle or region of the dead; so called from the insatiability of the grave, which is as it were always asking or craving more.

שָׂאָה to be at ease or in profound tranquility, commonly attended with careless security and insolence: tumult, rather insolent security, 2 Kings xix. 28. Isai. xxxvii. 29. The word is written שָׂאָה Job xxi. 23.

שָׂאָה to spoil or plunder, written for שָׂה spoil, in Jer. xxx. 16.

שָׂאָה to absorb, swallow up, or devour, Job v. 5. Psalm lvi. 1. lvii. 3. Isai. xlii. 14. Ezek. xxxvi. 3. Amos viii. 4. to snuff or draw in the spirit or gross air, Jer. ii. 24. xiv. 6. hasteth or draweth in the air, Eccl. i. 5. to pant or aspire after, to desire; i. e. as it were to gape after, Job vii. 2. xxxvi. 20. Psalm cxix. 131. Amos ii. 7.

**שאר** to leave, be left, or remain as a residue. **שארית** the rest, a residue, remnant, remainder. **שאר** food or reserved part, Exod. xxi. 10. that part of an animal which is reserved for food, as distinguished from the skin, &c. or what remaineth when life is extinguished, viz. the flesh : a relation by consanguinity, i. e. a remnant or remainder of the same flesh and blood : body, rather family, Prov. v. 11. leaven, a piece of dough, left in the kneading-trough, which by growing sour, contracts a fermenting quality, Exod. xii. 15, 19. xiii. 7. Lev. ii. 21. Deut. xvi. 4. **משארה** a kneading trough, Exod. viii. 3. xii. 34. Deut. xxviii. 5, 17.

**שאת** see under **שא**.

**שוב** and **שוב** turn, return, turn away, turn back ; go, come, or bring again ; convert, restore, requite, recompense, answer, and the like. **תשובה** a return, answer. **שׁוּבָה** returning. **שׁוּבָה** slidden back, pervert ; froward, backsliding.—**שב** to be grey-headed, 1 Sam. xii. 2. Job xv. 10. i. e. when man is returning to dust, from whence he was taken. **שיבה** old age, hoary head, grey or hoary head.—**שבה** to carry or be carried away captive. **שבי** a captive. **שבית**, **שבות**, **שבי** captivity.—**שבו** an agate, some kind of precious stone, Exod. xxviii. 19. xxxix. 12. perhaps, as reflecting or returning all kinds of colours. (**שבבים** in pieces, rather violent flames, Hosea viii. 6. **שביב** a spark or bright flame, Job xviii. 5. This is from the Chaldee meaning of the word.—**ישב** to sit, dwell, inhabit, abide. **הושיב** to cause to dwell, to set, place, and the like. **שיבה** abode or stay, 2 Sam. xix. 32. **מושב** a seat, habitation. **הושב** a sojourner, foreigner, or stranger, permitted to dwell among the Israelites, as proselytes of the gate.—**נשב** to blast or dissipate by blowing, Psalm cxlvii. 18. Isai. xl. 7. drive away, Gen. xv. 11.

**שבח** to praise or commend in a pleasing, soothing manner : to appease or calm, Psalm lxxv. 7. lxxxix. 9. to keep in, repress or sooth resentment, Prov. xxix. 11. **השתבח** in Hithpael, to triumph or glory, rather to sooth or solace one's self, 1 Chron. xvi. 35. Psal. cvi. 47.



**שֵׁבֶט** a *rod or shoot*, a staff : a sceptre or rod, as a token of authority ; a tribe, being a shoot or branch of a family : a pen resembling a small rod, Judg. v. 14. a dart or shaft of a dart, 2 Sam. xviii. 14. the eleventh month *Shebat*, Zech. i. 7, falling in our January and February, when in those countries plants began sensibly to shoot forth.

**שֶׁבַךְ** to be *intangled* : it is the same as the root. סֶבֶךְ, putting ש for ס. שֶׁבַךְ thick, intangled bough, 2 Sam. xviii. 9. שֶׁבַכִּים nets, 1 Kings vii. 17. שֶׁבַכָּה checker work, net work, a wreath, wreathen work : a lattess, 2 Kings i. 2.

**שֶׁבֶל** an ear of corn, i. e. the *stretching on* of a stalk, a branch, the stretching on of the olive, Zech. iv. 12. שְׁבִיל a path stretching on forward, Psalm lxxvii. 19. Jer. xxiii. 15. שְׁבֵלֹת ears of corn, Job xxiv. 24. floods, Psal. lxi. 2, 15. a channel, Isai. xxvii. 12. which stretch forward. שֶׁבֶל the leg, which moves and stretches forward in walking, Isai. xlvii. 2. (שֶׁבֶלִיל a snail, Psalm lviii. 8. from שָׁב to dwell, ב in גִּל a winding shell.)

**שָׁבִיט** a *caul or fillet*, Isai. iii. 18. some female ornament. **שָׁבַע** to have *sufficient*, to be satisfied, to satisfy, fill, be filled. שָׁבַע full, fulness, plenty.—שָׁבַע to give sufficient assurance, to swear. הִשְׁבִּיעַ to adjure or charge, swear, or make to swear. שְׁבָעָה שְׁבוּעָה an oath.—שָׁבַע seven, a number denoting fulness or sufficiency. שִׁבְעִים seventy. שִׁבְעִיתִים seven times or seven fold. שְׁבַעִי, שְׁבַעִי seventh. שָׁבַע, שָׁבָע a week.

**שָׁבַע** to be *straitly inclosed*, Exod. xxviii. 20. to embroider, rather tie close, Exod. xxviii. 39. מִשְׁבָּצוֹת Quiches, pieces of gold made firmly to inclose the onyx stones, Exod. xxviii. 11, 13, 14, 25. xxxix. 6, 13. 16. Psalm xlv. 13. הִשְׁבָּעָה embroidering, rather inclosing, meaning there a close strait coat, Exod. xxviii. 4. הִשְׁבָּעָה anguish, or the inclosing party, 2 Sam. i. 9.

**שָׁבַר** to *break*, hurt, destroy : to buy or sell food, being thus distributed or broken into distinct portions : corn or provision thus distributed. Breach, breaking, bruise,

destruction. Interpretation or breaking open, Judg. vii. 15. אֲשֶׁר shall I bring to the birth, rather cause to break forth, Isai. lxvi. 9. שִׁבְרוֹן destruction, breaking, Jer. xvi. 18. Ezek. xxi. 6. מִשְׁבֵּר birth or breaking forth. מִשְׁבְּרֵי waves, breakers.—שָׁר to *look attentively*, view, wait, hope: This signification is from the Chaldee: Ruth i. 13. Neh. ii. 13, 15. Esther ix. 1. Psalm civ. 27. cxix. 116, 166. cxi. 15. cxlvi. 5. Isai. xxxviii. 18.

שָׁבַת to *rest or cease* from acting or working. שַׁבָּת שַׁבָּתון sabbath, rest. שָׁבַת is often the infinitive of שָׁב.

שָׁגַ and שָׁגָה to *go astray or wander through ignorance or mistake*, to err, be deceived: to be ravished or carried away by a violent affection, Prov. v. 19, 20. שְׁגוּף, שְׁגוּפָה, שְׁגוּפָה, שְׁגוּפָה ignorance, error. שְׁגוּף a wandering song, Psal. vii. in the title. שְׁגוּפָה wanderings, Hab. iii. 1. (שָׁגוּ) turn back, 2 Sam. i. 22. for שָׁגוּ from שָׁגוּ.—שָׁגָה a *pursuit*, 1 Kings xviii. 27.—שָׁגָה to *reach to*, overtake, attain, take hold of. (שָׁגָה) remove, Job xxiv. 2. for יָשָׁג and תָּשָׁג thou shalt take hold, Micah vi. 14. for (תָּשָׁג).—שָׁגָה to *grow or increase*. שָׁגָה great, Job xxxvi. 26. xxxvii. 23. שָׁגָה make to grow, Isai. xvii. 11. This sense of the root is Chaldaic.

שָׁבַב to *be raised high as an inaccessible, impregnable fortress*: be safe, exalted, lofty: to set on high out of the reach of danger. מִשְׁבָּב an high tower, refuge, defence. שָׁבַב to *look wisely or narrowly*, Psal. xxxiii. 14. Cant. ii. 9. Isai. xiv. 16.

שָׁגַל for a *woman to be ravished or have her chastity violated*, Deut. xxviii. 30. Jer. iii. 2. Isai. xiii. 16. Zech. xiv. 2. (שָׁגַל a queen or wife, Neh. ii. 6. Psalm xlv. 9. This is the Chaldean sense of the root.)

שָׁעַר to be *mad or distracted*. חִשְׁמָע in Hithpael, to act the madman, 1 Sam. xxi. 14, 15. שִׁעָר madness. שָׁעַר the *issue or increase of cattle*, Exod. xiii. 12. Deut. vii. 13. xix. 4, 18, 51.

שָׁד the *breast or teat of a woman*.—שָׁדַד to *spoil*, lay waste,

destroy. **שד**, **שד** spoil, spoiling, robbery, desolation, destruction. **שד** a spoiler, Isai. xvi. 4. **שדים** devils, destroyers, Deut. xxxii. 17. Psal. cvi. 37. **שדד** to harrow or break the clods, Job xxxix. 10; Isai. xxviii. 24. Hosea x. 11. — **שדד** a field, land, the country, the ground. **שדד ושרד** rendered musical instruments, and that of all sorts, Eccl. ii. 8. The sense here is very uncertain. — **שדד** the Almighty or all-sufficient, from **ש** who is, and **דד** sufficiency or enough. — **שדד** to plaster with lime, Deut. xxvii. 2, 4. **שדד** lime, Isai. xxxiii. 12. Amos ii. 1. plaster of lime, Deut. xxvii. 2; 4. **שדד** a field, **שדד** blasted corn, Isai. xxxviii. 27. the place may be thus rendered; as a field before the corn is sown: otherwise **שדד** is put for **שדד**. See the following root.

**שדד** to blast or blight. **שדד** a blast or blight.

**שדד** a range or rank of armed men, 2 Kings xi. 8, 15. 2 Chron. xxi. 14. a range of parallel boards, 1 Kings vi. 9. The radical idea is to arrange; compare this root with **שדד**.

**שדד** a lamb or kid, or one of the smaller cattle: it is written **שדד** Deut. xxii. 1. 1 Sam. xiv. 34. — **שדד** see **שדד**. — **שדד**, **שדד**, **שדד** to be; it has rather the nature of a noun, taking after it the usual affixes, as **שדד** thou art, **שדד** you are, and the like: intimating existence, reality, substance. **שדד**, **שדד**, **שדד** being, substance, reality, solidity; found in the following places variously rendered: enterprise or completeness, Job v. 12. wisdom or solidity, Job vi. 13. xii. 16. Prov. xviii. 1. Micah vi. 9. sound wisdom, Prov. ii. 7. iii. 21. viii. 44. substance, Job xxx. 22. in working, i. e. in perfecting his designs, Isai. xxviii. 29. the thing as it is, i. e. the solidity of reason, Job xxvi. 3. that which is, i. e. the total sum, Job xi. 6. — **שדד** to be in a loose relaxed state, as a sinew strained, Gen. xxxii. 32. to lay waste or bring a nation into a relaxed condition, Numb. xxi. 30. to fail or be relaxed, Jer. li. 30. to forget, i. e. for the mind to be in a relaxed, heedless state: written **שדד** Jer. xlii. 39. **שדד** forgetfulness, Psal. lxxxviii. 12. **שדד** made

me forget, Gen. xli. 51. **השה** hath deprived her, i. e. made her heedless about, viz. wisdom, Job xxxix. 17. — **נשה** to lend upon usury, and exact it, which was a great weakening or relaxing of man's estate: written **נשא** Neh. v. 7. and **נשיא** Psal. lxxxix. 22. **נשי**, **נשה**, **נשא** a creditor, usurer. **נשא** usury, Neh. v. 7. exaction, Neh. x. 31. **נשאת** loan, Deut. xxiv. 10. **נשאות** debts, Prov. xii. 26. — **נשים** women, wives; from **נאנש** a man; or from **נשה** to bear children. **שהר** a witness, Job xvi. 19. — **שחיותא** witness of appointment, Gen. xxxi. 47.

**שהם** an onyx.

**שהר**, **שחרנים** round ornaments like the moon, Judg. viii. 21, 26. Isai. iii. 18.

**שוה** to make level, Isai. xxviii. 25. to compare, be equal: to profit or countervail; i. e. be an equivalent, Esther iii. 8. v. 13. vii. 4. Job xxiii. 27. to set or lay in an even, level position, in full view, Psal. xvi. 8. cxix. 30. to make equal or like, 2 Sam. xii. 34. Psalm xviii. 33. to lay in an even, firm position, not tottering or declining, Psalm xxi. 5. lxxxix. 19. to reckon, behave; i. e. compose one's self, Isai. xxxviii. 13. Psalm cxxxi. 2. to bring forth, rather, lay up in an even, orderly manner, alluding to the way of storing up dried grapes, Hosea x. 1. (**שו** for **שוא** vanity, Job xv. 31.) **נשתווה** in Hithpael, to be alike or equal, Prov. xxvii. 15.

Look for **שוא**, **שוב**, **שור**, **שוח**, &c. leaving out the middle ו.

**שוק** to look full upon, Job xx. 9. xxviii. 7. look or shine full upon, Cant. i. 6.

**שור**, **משור** twisted, twisted.

**שח** and **שחה** to bow down, stoop, incline, be bowed down, bring low. **שח** humble, Job xxiii. 29. **שח** casting down, Micah vi. 14. **השתחוה** cast down, Psalm xlii. 6. or casteth itself down. **השחיתוהו** to bow down or prostrate one's self, do or make obeisance, worship, and reverence. — **שחה** to swim, in which action a person prostrates himself, Psal. vi. 6. Isai. xlv. 11. **שחה** swimming, Ezek. xlvii. 5. — **שוח**, **שוחה**, **שוחו**.

**שח**, **שחח**, **שחח** a *pit* or *slough*.—**שח** to *expatiate* freely in thinking, meditating, talking, complaining, or praying : to take a walk. **שחח** thought, meditation, talk, complaint, prayer : a shrub, whose roots expatiate on the surface of the earth.—**שח** a *casting down*, Micah vi. 14.

**שח** to *bribe* ; a bribe, gift, reward, bribery.

**שח** to *drain off* the blood of men or animals ; rendered, to kill or slay : to offer or drain the blood in sacrifice, Exod. xxxix. 25. to press out or drain, Gen. xl. 11. **שח** shot out, rather killing or murdering, Jer. ix. 8. : **שח** beaten, rather drained or cleared of its dross, 1 Kings x. 16, 17. 2 Chron. ix. 15, 16. **שחח** a killing, 2 Chron. xxx. 17.

**שח** a lion of a *darkish* colour. **שחח** the black Babylonian Onyx, an odoriferous shell, Exod. xxx. 34.

**שח** an *inflammatory swelling*, a boil, boach or bile.

**שח** what *springeth of its own accord*, Isai. xxxvii. 30. it is the same as **שח** 2 Kings xix. 29.

**שח** the *lean, slender* cuckoo, or sea-gull, Lev. xxi. 16. Deut. xiv. 15. **שחח** the consumption or atrophy, Lev. xxvi. 16. Deut. xxviii. 22. **שחח** *cielag* or slender planks of wood, Ezek. xli. 16.

**שח** pride, Job xli. 34. lion, Job xxviii. 8. In both places it means a *fierce, undaunted, wild creature*.

**שח** to *grind, beat, or wear to pieces by conflict* : to laugh, deride, make merry, make sport, by reciprocal motions. **שח** small dust, Isai. xl. 15. **שח**, **שחח** the skies or aethers in conflict. **שחח**, **שחח** sport, laughter. **שחח** a scorn, Hab. i. 10. **שחח** rejoicing, Prov. viii. 30, 31.

**שח** the *darkish dawn of the morning*, or day-break : light, or dawn of light, Isai. viii. 20. black, darkish, or dusky. **שחח** blackness, Lam. iv. 8. **שחח** morning dawn, Psalm cx. 3. **שחחח** very darkish or blackish, Cant. i. 1. **שחח** youth, the dawn of life, Eccl. xi. 5.—**שחח** to seek early or diligently, or do a thing by day-break or betimes, with diligence : to rise betimes, Job xxiv. 5.

שח to *corrupt*, mar, destroy. שחית, שחית, שחית corruption, destruction. שחת a pit or slough, from שח.)

שכה or שום to *turn aside*. שטים for שטים them that turn aside, Psalm ci. 3. שטים revolters, Hosea v. 2.

—שום to go, move, or run to and fro. שוט, שוט, שוט a whip or scourge, so called from the manner of its motion when used. שוט, שוט an oar, Isai: xxxiii. 21. Ezek. xxvii. 6, 29. שטים mariners or rowers, xxvii. 8, 26. so called for the same reason.

—שם to hold out or extend, Esther iv. 11. v. 2. viii. 4. שטח the shittah tree tall and extended, Isai. xli. 19. שטים shittim wood; it is thought to be the *Acacia* tree, or *Spina Egyptiaca*.

שטח to *spread abroad*. משטח a place for spreading.

שטח to *hate* or *set one's self against*. משטח hatred.

שטח to be an *adversary unto*. Satan, an adversary. שטנה an accusation, Ezra iv. 6.

שטח to *overflow*, rush forth upon like water, to rinse or wash by immersion: outrageous, Prov. xxvii. 4. a flood or inundation.

שטח a *subordinate officer*, ruler, or overseer. משטח ministerial dominion, Job xxxviii. 33.

שי *presents*, Psalm lxviii. 29. שח. 11. Isai. xviii. 7. (שי a sheep, put for שח Deut. xxii. 1. 1 Sam. xiv. 34.)

Look for שח, שח, שח, שח, שח, and שח, leaving out the middle י.

שכך to *subside*, rendered, make to cease, Numb xvii. 5. assuaged, Gen. viii. 1. appeased or pacified, Esther ii. 1.

vii. 10. שכך as he that setteth, Jer. v. 26. rather read the phrase thus, as *figwlers stoop down*. שכך cover for שכך,

Exod. xxxiii. 22. שכך put for שכך his tabernacle, Lam. ii. 6.—שכך, שכך, שכך *curiously figured* pictures, Isai. ii. 16.

שכך figured image, Lev. xxvi. 1. imagery, Ezek. viii. 12 pictures, Num. xxxiii. 52. שכך pictures of figured works, Prov. xxv. 11. שכך the heart or imagination which figures and paints, Job xxxviii. 36.

שכך conceit or imagination, Prov. xviii. 11. שכך thoughts or conceptions, Psalm lxxiii. 7.—שכך to *bedge up as with boughs and thorns*, Job i. 10. Hosea ii. 6.

שכך thou hast fenced or hedged me, Job x. 11.

**שוכה** a bough, Judges ix. 48, 49. **שכים** pricks or thorns, Numb. xxxiii. 55. **שכות** barbed irons, like thorns, Job xli. 7. **כשוכה** a thorn, hedge, Prov. xv. 19. Isai. v. 5. **מסוכה** the same, ס being put for ש, Micah vii. 4. **נשך** to *bite*: to lend on usury, Deut. xxii. 19, 20, 21. biting usury (**נשכה**) a *chamber*, Neh. ii. 30. xii. 44. xiii. 7. the same with **לשכה** the נ being perhaps put for ל by a Chaldaism, in this book of Nehemiah.

**שכב** to lie or lay down. **שכבה** a lying down. **משכב** a lying down, a bed.

**שכח** to forget. **השתכח** in Hithpael, to be forgotten, Eccl. viii. 10.

**שכל** wisdom, policy, skill, prudence; to be wise, skilful, intelligent; to act or consider wisely or prudently, to make wise or intelligent, to instruct; to prosper. **משכל** prudent, wise, instructive. **שכלות** folly, written for **סכלות** Eccl. i. 17.—**שכל** to be bereaved of children, to miscarry or suffer abortion, be barren. **שכול**, **שכל** deprivation, loss of children, barrenness. **אשכול** a cluster or bunch of ripe grapes: of which the vine was, or was to be bereaved: a cluster of some other fruit or flower, Cant. i. 14. The connexion between the two senses of this root, *prudence* and *privation* is uncertain; unless because the desire to be made wise was the original moving cause of the grand privation.

**שכם** to rise up early. **משכמי**, **משכים** early, in the morning. **שכמה**, **שכם** the shoulder rising above the other limbs: a portion or rising spot of land, Gen. xlviii. 22. a rising piece of ground, or butt to shoot at, Psalm xxi. 12.

**שכן** to dwell, inhabit, reside, abide; cause to dwell, to place: an inhabitant, neighbour. **משכן** an habitation, tabernacle. (**שכין** a knife, Prov. xxiii. 2. This sense seems to be taken from the Chaldee.)

**שכר** to satisfy thirst, drink abundantly, be drunken: strong liquor. **השתכר** to be drunken, or make one's self drunk, 1 Sam. i. 14. **שכרון** drunkenness, Ezek. xxiii. 33. xxxix. 19.—**שכר** to satisfy or give satisfaction

for service done, to hire, reward. **שכר** hire reward, wages. **שכיר** an hired thing or hired servant. **משכר** to earn wages, or let one's self out to hire, Hag. i. 6. **שכר** sluices, rather, a gain, viz. of ponds for fish, Isai. xix. 10. **אשכר** a satisfactory present, Psal. lxxii. 10. Ezek. xxvii. 15.

**ש** as a prefix is a note of the genitive case, compounded of **ש** which and **ל** to or for.—**שדל** to spoil, plunder, strip: a spoil or prey. (**שלה** a petition, 1 Sam i. 17. put for **שאלה**.) **משהולל** maketh himself a prey, Isai. lix. 15. **אשתוללו** are spoiled, Psalm lxxvi. 5. where the **א** is written for **ה** after the Chaldean form. **שילל** stript, Micah i. 8.—**שלה**, **שלו**, **שלי** to be *secure and at ease*. **שלו**, **שלה**, **שלי** quietness, tranquillity. (**ש** error or rashness, 2 Sam. vi. 7. **תשלו** be negligent or deceived, 2 Chron. xxix. 11. **השלה** deceive or disappoint, 2 Kings iv. 28. This is from the Chaldee meaning of the root.) **שליה** a new-born babe, Deut. xxviii. 57. Connexion uncertain—**שלו** quails, Exod xvi. 13. Numb. xi. 31, 32. Psal. cv. 40.—**שול** the hem or skirts of a garment.—**שילה** Shiloh, a name of the Messiah, meaning perhaps the author of tranquillity or ease, being the prince of peace, &c. and so derived from **שלה** Gen. xlix. 10.—**נשל** to take or cast off, or slip off, Exod. iii. 5. Deut. vii. 1, 22. xix. 5. xxviii. 40. Josh. v. 15. 2 Kings xvi. 6.—**שלאנן** to be at ease, put for **שאנן** Job xxi. 23.

**שלב** be parallel, set in order or equi-distant, Exod. xxvi. 17. xxxvi. 22. **שלבים** parallel ledges, 1 Kings vii. 28, 29.

**שלג** to be white as snow, Psalm lxviii. 14. Snow.

**שלהבת** flame, Job xv. 30. Ezek. xx. 47. the same as **להב**, **שלהבת** a most vehement flame, or flame of the Lord, Cant. viii. 6.

**שלח** to send, send forth, send away, put forth, stretch out, let go, put away, dismiss; to send or shoot forth. **שלוח**, **שלח** a present sent, 1 Kings ix. 16. Micah i. 14. a plant or branch shot forth, Cant. iv. 13. Isai. xvi. 8. a missile weapon, a dart. **משלוח**, **משלוח** a sending



forth : a discharge, Eccl. viii. 8.—שלחן a table, to and from which messes are sent.

שלט to have power for rule or defence. שלטת imperious, Ezek. xvi. 30. שליט a governor or ruler. שילט shields or arms for defence. שלטון ruling power, Eccl. viii. 4, 8.

שלך to cast, cast out, cast away, cast forth, cast down : the cormorant or plungeon, a kind of sea-bird, Lev xi. 17. Deut. xiv. 17. casting it down like an arrow on its prey.

שלם to make up, or make good a loss. restore, requite, recompense, pay, reward. שלום, שלמה, שלמן, שלום recompense, reward.—שלם to make up a work, to perfect or finish; whole, entire, perfect.—שלם to make up a difference, to make peace, to be at peace. שלום, שלום peace, prosperity, peace-offering.—שלמה an outer garment made up to cover the whole body.

שלף to draw out as a sword, or draw off as a shoe : groweth up or is pulled off, Psal. cxxix. 6.

שלישי thirty. שלושים, שלשים thirty. שלש, שלשה three. שלשית, שלש third, third part, third time. שלשית the same. משלש three, Gen. xxxviii. 24. Ezek. xlii. 6. threefold, Eccl. iv. 12. of three years old, Gen. xv. 9.—שלש to divide into three parts, Deut. xix. 3. do a thing three times, 1 Kings xviii. 34. שלישי, שלש a measure, probably the third part of a bath, containing somewhat more than two gallons and a half, Psalm lxxx. 5. Isai. xl. 12. a captain or commander, a tribune, perhaps the third in military order and office from the king. שלשים three stringed instruments, 1 Sam. xviii. 6. שלשים excellent things, Prov. xxii. 20. signifying excellent, in the third or superlative degree. שלשים children of the third generation. שלשום, שלש the third day from the present, reckoning backward : from שלש and יום day.

שם and שמה to place, set, or put, settle, constitute, appoint, lay upon, and the like; it is variously rendered, but the radical idea is to be perceived and applied without much difficulty. שם for שם to be set, Gen.

- xxiv. 33. to put, Gen. i. 26. **שִׁמָּה** a settlement or appointment, 2 Sam. xiii. 32. **תְּשֻׁמָּה** a placing or putting, Lev. vi. 2. **שָׁם**, **שָׁמָּה** *there*, thither, a particle of place. **שָׁם** a name, put upon, or placed and substituted for a person or thing. **שְׁמוֹת** names. **שָׁמַיִם** the heavens, the placers or disposers; in which sense the word is literally used in Isai. v. 20. Mal. ii. 2. **שֻׁמִּים** a species of onions, so called perhaps from the regular disposition of their involucra, somewhat resembling the disposition of the orbits of the planets in the heavens, Numb. xi. 5. **שְׂמִמִּית** the spider, Prov. xxx. 28. which places or disposes the threads of the web with wonderful exactness.—**שָׁמָּה** and **יִשָּׁם** to be or make *desolate*, and to be *astonished in mind*. **שְׂמִמָּה**, **שָׁמָּה**, **שְׂמִמָּה** desolation, astonishment. **יִשְׁמִי** wilderness or desolate place.—**נָשָׁם** to *breathe*. **נִשְׁמָה** breath. **נִשְׁמוֹת** souls, Isai. lvii. 16. **תְּנִישְׁמָה** the mole, rather the chameleon, having its mouth always gaping for the air, on which it is said to live, Lev. xi. 30. the swan, rather some species of the owl, which breathes in a strong audible manner, as if snoring, Lev. xi. 18. Deut. xiv. 16.
- שְׂמָלָא**, **שְׂמָלָא**, **שְׂמָלָא**, **שְׂמָלָא** the *left*, left hand. **שְׂמָלָא**, **שְׂמָלָא** go or turn to the left.
- שָׂדֶה** to *destroy*, demolish.
- שָׂמַח** to *rejoice*, or be glad. **שְׂמִינָה** joy, gladness.
- שָׂמַח** to *loose or let go*, rendered, to release, Deut. xv. 2, 3. discontinue, Jer. xvii. 4. throw down, or rather, let her drop, 2 Kings ix. 33. let it rest or let it alone, Exod. xxiii. 11, shook and stumbled, rather, they had discharged, 2 Sam. vi. 6. 1 Chron. xiii. 9. overthrown, rather, discharged, Psal. cxli. 6. **שְׂמִינָה** a release, Deut. xv. 1, 2, 9. xxxi. 10.
- שָׂמַח**, **שְׂמִינָה** a *rug or blanket*, Judg. iv. 18.
- שָׂמַח**, **שְׂמִינָה** a *cloth*, clothing, raiment, apparel. (**שְׂמָלָא**, **שְׂמָלָא** for **שְׂמָלָא**. See above.)
- שָׂמַח** to be *plentecus*, to *abound or superabound*, Isai. xxx. 23. to be or become fat; oil, ointment. **שְׂמִינָה** fatness, fat, fat place.—**שְׂמִינָה**, **שְׂמִינָה** eight; the superabundant

number; seven being the number that denotes fullness or sufficiency. שמונים, שמנים eighty. שמיני, שמיני eight. אשמונים desolate places, Isai. lix. 10. which may be from שם; but it may as well be rendered here, fat or plentiful places.

שמע to *hear*, hearken, hearken to, obey, understand. השמיע to cause to hear, publish, proclaim, tell, shew, make a sound or noise. שמעה, שמעה report, tidings, fame, rumour. שמעה causing to hear, Ezek. xxiv. 26. משמע hearing, Isai. xi. 3. משמעה bidding, 1 Sam. xxii. 14. guard, or at his command, 2 Sam. xxiii. 23. 1 Chron. xi. 25. obedience, Isai. xi. 14.

שמך a *very little*, Job iv. 12. xxvi. 14. שמצה shame, or the being very little and contemptible, Exod. xxxii.

25.

שמר to *keep*, keep safe, observe, watch, take heed, beware. משמר, שמר a watch, ward, guard, office, משמרה a charge, watch, office. אשמורה night watch. שמרים lees or dregs preserved at the bottom of the vessel and preserving the wine, Psalm lxxv. 8. Isai. xxv. 6. Jer. xlviii. 11. Zeph. i. 12. שמיר briars used in fences to guard and preserve corn, &c. שמיר an adamant, or some hard stone, Jer. xvii. 1. Ezek. iii. 9. Zech. vii. 12. Connexion uncertain. (משמרות nails, for מסמרות, Eccl. xii. 11.

שמש the sun, or *solar light*, שמשות windows to admit the solar light, Isai. liv. 12.

שן a *tooth*, ivory: the crag or tooth of a rock, 1 Sam. xiv. 4, 5. Job xxxix. 28.—שנן to *whet or sharpen*, Deut. xxxii. 41. Psalm lxiv. 3. cxl. 3. teach diligently, whet or sharpen, that they may penetrate deep, Deut. vi. 7. שנון sharp or whetted. השתונן to be pricked, Psal. lxxiii. 21. שנינה a taunt or bye-word, i. e. a keen, sharp cutting reflection.—שנה to *double or repeat*, do a thing over again, to do it over again in a different manner, to change or alter. השתנית disguise one's self, 1 Kings xiv. 2. שונים, שונות diverse or different. שנים, שני the number two, plural masculine; but in the feminine it is שתים as it were for שנתים.

- second, second time, the other. **שננה** double, second, next : a copy or duplicate, Deut. xvii. 18. Josh. viii. 32. **שני** fatlings or two years old sheep which for the age were the choicest, 1 Sam. xv. 9. **שנה** a year in which time all the seasons revolve and return. **שני** twice dipped or double died, scarlet or crimson.—**שן** urine, 2 Kings xviii. 27. Isai. xxxvi. 12.—**ישן** to sleep, to be in a sound sleep. **נושן** to remain long in the same state, as it were asleep, unmolested, Deut. iv. 25.—**ישן**, **נושן** old store, or provision, or other things which have continued long in the same situation. **שנה** sleep, written **שנא** Psal. cxxvii. 2.—**שנא** to hate or *be divided in affection*. **שנאה** hatred, Eccl. ix. 6. (**שנה** for **שנא** to change or be changed, 2 Kings xxv. 29. Eccl. viii. 1. Lam. iv. 1.) **שנאן** angels, Psal. lxxviii. 17. perhaps meaning, doubled, and so from **שנה**.
- שנב** a window or casement, Judg. v. 28. Prov. vii. 6.
- שנהב** ivory, 1 Kings x. 22. 2 Chron. xix. 21. from **שן** a tooth.
- שנם** to gird up, 1 Kings xviii. 46.
- שסם** and **שסה** to spoil or rifle : written **שאס** in Jer. xxx. 16. and **שוש** in Isai. x. 13. **משסה** a spoil or booty.
- שסע** to part or cleave asunder : a cleft : stayed or parted them from their purpose, 1 Sam. xxiv. 7.
- שסף** to cut or hew in pieces, 1 Sam. xv. 33.
- שעה** to turn the eyes, to turn them to an object, to respect, look or regard ; to turn them from, look or turn away, Job vii. 19. xiv. 6. Psal. xxxix. 13. Isai. xxii. 24. shut, rather turn away, Isai. vi. 10. to be dim, rather turned away to wrong objects, Isai. xxxii. 3. **למשעי** to supple, rather, to my aspect or favourable regard, Ezek. xvi. 4. **השחע** in Hithpael, to turn one's self or look about every way in terror, or to be dismayed, Isai. xli. 10, 23.—**שעשע** to turn this way and that in sport or play, with delight ; to delight : to play, Isai. xi. 8, to be dandled, Isai. lxvi. 12. **השעשע** in Hithpael, to delight one's self : to cry out, in the margin, take pleasure, Isai. xxix. 9. **שעשע** delight, pleasure.

—**ישוע** to cry out aloud. **שוע**, **ישועה** a cry ? this sense seems to be taken from the sound of the word.—**מושיע** **ישוע**, **הושע**, **הושע** to save, deliver, be in safety. **ישוע** a saviour. **ישועה**, **ישועה**, **ישועה**, **ישועה** salvation, deliverance, safety, help, welfare, victory. **שוע** rich, Job xxxiv. 19. bountiful, Isai. xxxii. 5. riches Job xxxvi. 19. being the cause or effect of safety or salvation.

**שעט** **שעטת** **שעטת** stamping, Jer. xlvi. 3.

**שעטת** linen and woolen mixed, Lev. xix. 19. Deut. xxii. 11.

**שעל** the hollow of the hand, Isai. xl. 12. a handful, 1 Kings xx. 10. Ezek. xiii. 19. **שועל**, **שועל** a fox, which makes holes in the earth and dwells in such burrows. **משעול** a hollow, narrow path, Num. xxii. 24. **שען** to lean upon, to rest, stay, or rely upon. **משען**, **משענה** a stay, or staff.

**שעף** **שעף** **שעף** thought or reflection, Job iv. 13. xx. 2. **סעף** for **שעף** thought or opinion, 1 Kings xviii. 21. Psalm cxix. 113.

**שער** a gate. **שוער**, **שוער** a porter. **מאה שערים** a hundred fold, Gen. xxvi. 12. supposed to mean, an hundred of such statute measures as were kept at the gates of the cities, where anciently the markets and courts of judicature were held.—**שער**, **שערה** hair, hairy. **שער**, **שער**, **שערה** barley, bearded as with hair. **שעיר**, hairy goat or kid. **שערת** a kid. **שער** some hairy deity worshipped in Egypt, or rough hairy animal, rendered, satyr, Isai. xiii. 21. xxxiv. 14. devil, Lev. xvii. 7. 2 Chron. xi. 15. **שערים** small rain, whose drops in falling resemble hairs, Deut. xxxii. 2. **שערים** vile, viz. figs, Jer. xxix. 17. which when corrupt are covered with a mildew, making them look hairy. The two ideas of a gate and hair may possibly be joined under the idea of rising or standing in an erect position. (**שער** thinketh, Prov. xxiii. 7. here the meaning and connexion are uncertain.)—**שער**, **שערה** a horrible storm or tempest, Isai. xxviii. 2. Job ix. 17. Nahum i. 3. horror, Job xviii. 20. Ezek. xxvii. 35. xxxii. 10. to bud

- or take away, as with a storm, Job xxvii. 21. Psalm lviii. 9. to be horribly afraid, to fear or dread, Deut. xxxii. 17. Jer. ii. 12. Ezek. xxvii. 35. xxxii. 10. נשערה tempestuous, Psalm l. 3. השתער in Hithpael, come like a whirlwind, Dan. xi. 40. שערורה an horrible thing, Jer. v. 30. xxiii. 14. שעררת Jer. xviii. 13. and שערוריה Hosea vi. 10. the same. This sense of the word is much the same with that of סער, so the ש may be for ס ; or it may be connected with the foregoing, as in a great fright the hair stands an end.
- שפה plural שפתים, שפתות, שפה a *lip*, language, speech or sentiment : shore, brink, brim, bank, border, edge, side. (השפות dung, Neh. iii. 13. for האשפות from אשף.)—שפי a *high place*. נשפה high, Isai. xiii. 2. שפו stick out, Job xxxiii. 21.—שון to *bruise*. Gen. iii. 15. Job ix. 17. (שוף to cover, Psalm cxxxix. 11. perhaps for שאף to swallow up.) שפות cheese bruised and crushed in the making, 2 Sam. xvii. 29.—ישף, ישפה a *Jasper*, Exod. xxviii. 20. xxxix. 13. Ezek. xxviii. 13.—נשף to blow, or *impel with a current of air*, Exod. xv. 10. Isai. xl. 24. The twilight or impulse of air on the evening edge : it is once used for the dawn of the morning, Psal. cxix. 147. ינשוף the owl, which flies abroad in the twilight, Lev. xi. 17. Dent. xiv. 26. Isai. xxxiv. 11.—שפיץ the adder, or a serpent of the *viper kind*, Gen. xlix. 17.
- שפה to smite with a scab ; rather, to reduce to a state of *subjection*, Isai. iii. 17. שפחה a maid servant or slave. משפח oppression or subjection, Isai. v. 7. משפחה a family subject to its master.
- שפט to *regulate*, judge, determine, plead, execute judgment. שופט, שפט a judge. שפוט, שפט, שפט judgment, custom, right, ordinance, order, cause or plea.
- שפך to *shed*, *slip*, or *pour out*. שככה an effusion : a slipping or sliding of the steps, Psal. lxxiii. 2. a man's privy member, Deut. xxiii. 1.
- שפל to be *low*, lay or bring low, be humble, base. שפלה low place, vale or low country. שפלות lowness, or remissness, rendered idleness, Eccl. x. 18.

**שפה** the *upper lip*, Lev. xii. 45. Ezek. xxiv. 17, 22. Micah iii. 7. the hair growing upon it, 2 Sam. xix. 24.

**שפן** a coney, or large kind of mouse, hiding itself in rocks, Lev. xi. 5. Deut. xiv. 7. Psalm civ. 18. Prov. xxx. 26. **שפון** hid, Deut. xxxiii. 19. for **צפון**.

**שפע**, **שפעה** abundance or affluence, Deut. xxxiii. 19. Job xxii. 11. xxxviii. 34. Ezek. xxvi. 10. a large company 2 Kings ix. 17. Isai. lx. 6.

**שפק** to suffice, 1 Kings xx. 10. to be pleased, Isai. ii. 6. written **ספק**, for **שפק** sufficiency, Job xx. 22. **שפק** clap, for **ספק**, Job xxvii. 23. **שפק** a stroke, put for **ספק**, Job xxxvi. 18.

**שפר**, **שופר** a trumpet or cornet. **אשפר** a good piece of flesh, 2 Sam. vi. 19. 1 Chron. xvi. 3. perhaps compounded of **אש** fire and **פר** a bullock, and so may mean a piece of roasted bullock's flesh. (**שפר** goodly, fair, or agreeable, Gen. xlix. 21. Psalm xvi. 6. **שפירן** garnished with a beautiful brightness, Job xxvi. 13. **שפרור** a splendid pavilion, Jer. xliii. 10. The sense here is taken from the Chaldee.)

**שפת**, **שפתים** pots, Psalm lxviii. 13. meaning the two stones or andirons upon the hearth to support a pot, the lying among which denoted abject slavery, being the place allotted for the vilest slaves: hooks, ledges or rails, Ezek. xl. 43. hence **שפת** to set on a pot, 2 Kings iv. 38. Ezek. xxiv. 3. to place or ordain, Psalm xxi. 15. Isai. xxvi. 12. **משפתיים** sheepfolds, Judges v. 16. rails wherein cattle were confined: two burdens, Gen. xlix. 14. rather, two rails confining him on each side, **שפות**, **אשפות**, **אשפרות** dung or dunghill, perhaps a Hebrew name of decency like the word *stool* in English. The radical idea seems to be the placing of any two things over against each other, to keep what is set upon them or between them in an even position. (**שפת** a lip, from **שפה**.)

**שנף** little or short, Isai. liv. 8.

**שק** a sack, sack-cloth.—**שקק** and **שוק** to run or move to and fro. **שיק** overflow or run about, Joel ii. 24. iii.

13. **שוק** a street where people are continually moving

to and fro: the parts of the body which move to and fro, the shoulder, leg, hip, or thigh. **תשוקה** desire, rather, running to and fro, or attendance, Gen. iii. 16: iv. 7. Cant. vii. 10. **שקקה** **שוקקה** longing or having appetite, Psalm cvii. 9. Isai. xix. 8. referring to the beating or quick motions of the heart when panting or longing. **משק** a running to and fro, Isai. xxxiii. 4. **משקן** a steward, or son of moving to and fro, Gen. xv. 2. **השתקשק** to jostle one against another, Nahum ii. 4.—**שקה** to water, moisten, give to drink. **תשק** thou waterest, Psal. lxxv. 9. **שקה** a watering trough. **שקו** drink, moisture. **משקה** a butler or cup-bearer.—**נשק** to smack or kiss. **נשיקה** a kiss.—**נשק** clashing with armour, armed, armoury, weapons.—**נשק** to kindle, Isai. xlii. 15. to be kindled, Psal. lxxviii. 21. burn, Ezek. xxxix. 9. alluding to the cracking or snapping of fire. This word seems to be taken from the sound made by the kissing with the lips, by the clashing of armour, and by the crackling of fire.

**שקד** to watch diligently, so as to seize every advantage and lay hold of the first opportunity: to hasten, Jer i. 12. to remain or be carefully watched over, Job xxi. 32. is bound or watched over, Lam. i. 14. an almond, almond tree, which is as it were in haste, taking the first opportunity to blossom before any other tree. **משקד** made like almonds.

**שקט** to be quiet or at rest: quietness.

**שקל** to weigh, to weigh money in receiving or paying it, to estimate. **שקל** a Shekel, the standard weight among the Israelites, being two hundred, nineteen grains Troy weight, equal in value to two shillings and four pence farthing. **משקל** weight. **משקלת** a plummet, or weight at the end of a line, 2 Kings xxi. 13. Isai. xxviii. 17.

**שקם** sycamore or sycamine fruit or tree.

**שקע** to sink, Jer. li. 64. be drowned, Amos viii. 8. ix. 5. quenched or sunk, Numb. xl. 2. **השקיע** make deep, viz. waters; rather, cause to subdue, so to settle and be clear, Ezek. xxxii. 14. to let down or cause to sink,



Job xli. 1. שָׁעָ deep, rather, subsided or settled, Ezek. xxxiv. 18.

שְׁקֵרוֹתָ hollow strakes, Lev. xiv. 37.

שָׁקַף to look at, look forth, look out, look down : an opening or window to look out at, 1 Kings vi. 4. vii. 4, 5. מִשְׁקוֹף the lintel or upper door post, or perhaps the window that was over it, Exod. xii. 7; 22, 23.

שָׂקַץ to abominate, detest, abhor. שִׂקְצָה an abomination, or abominable thing.

שָׁקַר to lie or deceive, speak or act falsely : false, deceitful, lie, falshood ; falsely, wrongfully. מִשְׁקֵר wanton or deceiving, Isai. iii. 16.

שָׂרָה the navel, Job xl. 16. Prov. iii. 8. Cant. vii. 2. Ezek. xvi. 4.—שָׂרָה and שָׂרָה to have power or authority as a prince, to rule or reign, Gen. xxxii. 28. Judg. ix. 22. Prov. viii. 16. Isai. xxxii. 1. Hosea xiii. 3, 13. a prince, ruler, or captain. שָׂרָה a princess. שָׂרָה the same, Lam. i. 1. שָׂרָה did sing of thee, Ezek. xxvii. 25. rather, were the ladies of trade, or principal traders. שָׂרָה principal, Isai. xxviii. 25. שָׂרָה government, Isai. ix. 6, 7. שָׂרָה to make princes, Hosea viii. 4. שָׂרָה to bear rule, Esther i. 22. שָׂרָה to make one's self a prince, Numb. xvi. 13. שָׂרָה a measure or certain quantity of liquids prescribed by a governor, Lev. xix. 35. 1 Chron. xxiii. 29. Ezek. iv. 11, 16. מִשְׁרָה liquor, see שָׂרָה. שָׂרָה the rest, 1 Chron. xii. 38. remnant, Jer. xv. 11. put for שָׂרָה. שָׂרָה bracelets, Isai. iii. 19. connexion uncertain.—שָׂרָה to view or survey with attention and accuracy, to see, perceive, behold, regard. (שָׂרָה depart, written for שָׂרָה, Hosea ix. 12.) שָׂרָה a watchful enemy or observer. שָׂרָה, שָׂרָה imagination or lust, what the heart earnestly looks at and is set upon. שָׂרָה an ox or bullock, remarkably steady and attentive in viewing an object. שָׂרָה thou wentest, rather, respectedst, Isai. lvii. 9. שָׂרָה a present in token of respect, 1 Sam. ix. 7. שָׂרָה, שָׂרָה a wall, Gen. xlix. 6, 22. 2 Sam. xxii. 30. Psal. xviii. 29. Job xxiv. 11. Jer. v. 10. Connexion uncertain.)—שָׂרָה, or rather שָׂרָה, שָׂרָה, to mix.



שָׂרָף *to burn*: a fiery serpent: a serpent, Isai. vii. 6.  
שָׂרָף, שָׂרָף a burning.

שָׂרָף *to breed abundantly as most reptiles do*: a creeping thing; to creep or move.

שָׂרָף a choice noble vine, Gen. xlix. 11. Isai. v. 2.

Jer. ii. 21. שָׂרָף principal plant, meaning perhaps the

same, Isai. xvi. 8. שָׂרָף fine, viz. flax, Isai. xix. 9. שָׂרָף

speckled or yellowish, Zech. i. 8. which is thought to be

the colour of the vine, wine or flax referred to. שָׂרָף

to hiss or whistle. This sense is taken from the sound.

שָׂרָף, שָׂרָף a hissing: shrill bleating, Judg. x. 26.

שָׂרָף a root, to take root, cause to take root, root out.

שָׂרָף wreathen chains intertwined as the roots of trees.

Exod. xxviii. 22.—שָׂרָף chains.

שָׂרָף *to officiate or minister*; wait upon or serve in an honourable capacity. שָׂרָף a minister or servitor.

שָׂרָף ministry or service. שָׂרָף liquor, or any pre-

paration of grapes, Numb. vi. 3, a pan, rather pre-

paration or cookery, 2 Sam. xiii. 9, שָׂרָף the remnant,

1 Chron. xii. 38. remnant, Jer. xv. 11. put for

שָׂרָף.

שָׂרָף fine linen.—שָׂרָף, שָׂרָף, שָׂרָף six. שָׂרָף six.

שָׂרָף sixty. שָׂרָף give the sixth part, Ezek. xiv. 13.

שָׂרָף leave a sixth part, Ezek. xxxix. 2.—שָׂרָף to

rejoice. שָׂרָף joy, gladness, mirth. שָׂרָף sob,

for שָׂרָף. Isai. x. 13.—שָׂרָף, שָׂרָף fine Parian marble,

1 Chron. xxix. 2. Esther i. 6.—שָׂרָף, שָׂרָף a very aged

person, 2 Chron. xxxv. 17. Job xiii. 12. xv. 10. xix. 8,

xxxii. 6.

שָׂרָף, שָׂרָף a lily, a flower of six leaves, so from

שָׂרָף, six.

שָׂרָף vermillion, Jer. xxii. 14. Ezek. xxiii. 14.

שָׂרָף is put for שָׂרָף by transposition in the Hithpaal of

שָׂרָף, שָׂרָף, שָׂרָף, שָׂרָף, שָׂרָף, שָׂרָף, שָׂרָף, שָׂרָף,

שָׂרָף, שָׂרָף, שָׂרָף, שָׂרָף, שָׂרָף, שָׂרָף, שָׂרָף, שָׂרָף,

שָׂרָף, שָׂרָף, שָׂרָף, שָׂרָף, שָׂרָף, שָׂרָף, שָׂרָף, שָׂרָף,

שָׂרָף and שָׂרָף to place, put, lay, set, appoint, dispose.

שָׂרָף garment or attire to put on, Psalm lxxiii. 6. Prov,

vii. 10. שָׂרָף let me alone, i. e. set or remove

thyself from me, Job x. 20, שָׂרָף, שָׂרָף the buttocks

oil which men set or place themselves, Isai. xx. 4.  
 2 Sam. x. 4. שֵׁתוֹת foundations on which the building  
 is laid, Psal. xi. 3. שֵׁתוֹת purposes or foundations,  
 Isai. xix. 10. שֵׁתוֹת to drink: be drunk, Lev. xi. 34.  
 שֵׁתוֹת drunkenness, Eccl. x. 17. שֵׁתוֹת drinking, Esther  
 i. 8. מִשְׁתֶּה a feast or banquet attended with drinking.  
 שֵׁת the warp, which consists of a range of threads fixed  
 and orderly disposed in the loom, so from שֵׁת (שֵׁתוֹת,  
 שֵׁתוֹת the feminine of שֵׁת שְׁנַיִם two, put as it were for  
 שְׁנַיִם שֵׁתוֹת).—שֵׁת thorns.—שֵׁת to fail by being exhaust-  
 ed or dried, Isai. xix. 5. xli. 17. Jer. li. 30.  
 שֵׁת to plant. שֵׁתוֹת plants, Psalm cxviii. 3.  
 שֵׁת open, Numb. xx. 3, 15. to shut out, Lam. iii. 8.  
 This latter seems the true meaning.  
 שֵׁתוֹת he that pisseth.—שֵׁתוֹת a letter, Ezra iv. 7.  
 שֵׁתוֹת probably a Persic word.  
 שֵׁתוֹת to be calm, quiet, cease, Psalm cvii. 30. Prov. xvi.  
 20. Jonah i. 11, 12.  
 שֵׁתוֹת to be hid; 1 Sam. v. 9. It is much the same with  
 שֵׁתוֹת.

ת

תֵּת a little chamber. (תֵּת he came, Deut. xxxiii. 11. put  
 for תֵּת from תֵּת) —תֵּת or תֵּת the Orix or Buffalo,  
 rendered wild ox, Deut. xiv. 5. wild bull, Isai. li. 20.  
 (תֵּת desire. תֵּת utmost bounds, Gen. xlix. 26.  
 rather, desirable productions, from תֵּת, which see in  
 תֵּת)  
 תֵּת to long for, Psalm cxix. 40, 174. תֵּת a longing,  
 Psalm cxix. 20. (תֵּת abhor, Amos vi. 8. probably  
 for תֵּת by changing letters of the same organ.)  
 תֵּת a curse, Lam. iii. 63. from תֵּת.  
 תֵּת to couple together, Exod. xxvi. 24. תֵּת 29. to bear  
 twins, Cant. iv. 2. vi. 6. תֵּת, תֵּת, תֵּת a twin.  
 תֵּת, תֵּת a fig, fig-tree. See more of תֵּת under תֵּת.  
 תֵּת to delineate, draw or mark out. Form, lineament,  
 or visage.

- תבה** *an ark or hollow vessel*, probably from **בָּהוּ** hollow.  
**תביאה** income, &c. from **בָּוֵא**.—**נתיב**, **נתיב**, **נתיב** a path or high road.  
**תבל** confusion: the world, or the globe of earth and water; from **בלל** to mingle or confound. See more of **תבל** under **בל**.  
**תבן** straw. **מִתְבֵּן** the same, or the place where straw is put, Isai. xxv. 10. (**תבנית** a pattern of a building, from **בָּנָה**.—**תבונה** understanding &c. from **בִּין**.)  
**תבוסה** destruction, from **בָּס**.  
**תונה** sorrow, from **נָחַ**.  
**תגרה** blow or conflict, from **גָּר**.  
**יתד** a *pin*, nail, stake: a paddle, Dent. xxiii. 13.  
**תורה**. See **ידה**.  
**תה** a waste, a *chaos without form*, or regularity, Isai. v. 6.  
**תהו** without form, vain, empty, emptiness, nothing worth, barren desert. (**הָבִיאוּ** brought, Isai. xxi. 14. come ye, Jer. xii. 9. for **הָאֵתִי** from **אָתָה**—**תוה** to mark, see in **תו**.—**תן** to give. &c. This root frequently loses its last as well as first radical in its formations. Look for it under **תן**.  
**תהלל** praise, &c. from **הלל**.  
**תהום**, **תהום** the *deep*, depth, a deep place.  
**תוה** to mark, make marks, mark out: to limit, i. e. mark out or set bounds to, Psal. lxxviii. 41. **תו** a mark, Ezek. ix. 4, 6. (**תו** my desire, Job xxi. 35. for **תאוה** from **אוה**.)  
**תוך** and **תור**, leaving out the middle.  
**תא** to cut down or shake off, Isai. xviii. 5.  
**תונות** whoredoms, from **נָחַ**.  
**תת** to cut in pieces; a piece.  
**תחלה** beginning, from **חלל**.—**תחלה** sickness, &c. from **חלל**.  
**תחלה** hope, from **יחל** under **חל**.  
**תחנה** supplication, a camp. See under **חן**.  
**תורה** surround or enclose one's self, Jer. xiii. 15. contend, or rather, run round with, Jer. xii. 5.—**תחריא** an habergeon, or coat of mail, surrounding the upper part of the body, Exod. xxviii. 32. xxxix. 23.  
**תחש** a badger.  
**תחת** under, beneath, instead of, for, or on account of.

lower, nether, lowest, nethermost, lower part : perhaps from נחת to descend.

תכך *deceit or fraud*, Prov. xix. 13. Psal. x. 7.

lv. 11. lxxii. 14.—תוך *middle*, midst.

בתוך, בתוך *among*.

תכנו *middle, middlemost*. תיכון, תיכון they sit down, or are between, Deut. xxxiii. 3.—

תכי, תכי, תכי a peacock, 1 Kings x. 22. 2 Chron. ix. 21.—

נתך, נתך to be poured out, to fuse, melt, or be melted.

התך, התך a melting, Ezek. xxii. 22,

תוכח reproof, &c. See under כח.

תכל, תכלה *blue or violet colour*. תכלה, &c. end, perfection, from כל.

תכן to adjust with accuracy, to weigh, measure : to be equal or proportionate : bear up, rather, have adjusted or set firm and sure, Psal. lxxv. 3. direct or adjust to a due proportion, Isai. xl. 13.

תכנית, תכנית, תכן proportion or adjustment ; but rendered, tale, sum, measure, pattern, state or composition.—

תכון, תכון a place or station, from כון.

תל, תל eminent or raised up, Ezek. xvii. 22.

תל, תל a heap raised up : strength, rather, raised, undemolished state, Josh. xi. 13.

תלתל, תלתל curled, viz. hair, raised up by curling, Cant. v. 11.—

תלה, תלה to hang up. תלי, תלי a quiver suspended on the shoulder, Gen. xxvii. 3.—

תלה, תלה to hang in doubt, Deut. xxviii. 66. bend, or hang after or be inclined to, Hosea xi. 7.

תוללנו, תוללנו they that wasted us, or laid us on heaps, Psalm cxxxvii. 3. or it may mean, our Lamentations, the authors of our lamentations, and so from ילל.

תלאה, תלאה weariness, &c. from לאה.

תולד, תולד generation, from ילד under גר.

תלהלה, תלהלה a madman, from להה.

תלם, תלם a furrow or ridge in a ploughed field.

תלון, תלון murmuring, from לון.

תלע, תלע a worm : scarlet, a colour made of certain small worms.

תלע, תלע clothed in scarlet, Nahum ii. 3.—

תלע, תלע the jaw teeth or grinders from לתע by a transposition of letters.

תלפיות, תלפיות armoury, or battlements, compounded of תל

raised up, and פיות mouths or openings, Cant. iv. 4.

**תָּמַם** to *finish*, be ended, be perfect, accomplished, consumed, spent: to sum up or take the total sum, 2 Kings xii. 4. **תָּמָה** to make an end of. **תֵּם** an end, Jer. l. 3. perfect, upright. **תָּמָה** integrity, uprightness, perfection. **תָּמִי** **תָּמִישׁ** Thummim, or perfections. **תָּמִים** perfect, whole, sound, without blemish or spot, upright, sincere. **תָּמָה** soundness, Psal. xxxviii. 3. Isai. i. 6. (**תָּמִים** for **תָּאמִים** coupled together, Exod. xxvi. 24. xxxvi. 29. **תָּאמִים** twins, for **תָּאמִים**, Gen. xv. 24.)—**תָּמָה** to wonder or be *astounded*. **תָּמָה** astonishment.—**תָּוֹם** an orphan, or fatherless.

**תָּמִיד**, **הַתָּמִיד** continual, perpetual, always, continually.

**תָּמָז** *Thamuz*, the name of an idol, Ezek. viii. 14.

**תָּמַךְ** to *take fast hold of*, uphold, retain.

**תָּמָל**, **תָּמָל**, **תָּמָל** yesterday, heretofore.

**תָּמוּנָה** a likeness, from **תָּמַן**—**תָּמָן** south, from **תָּמָן** in—**תָּמָן**.

**תָּמָר** a palm tree. **תָּמָר**, **תָּמָר** high columns; or

pillars rising up strait like palm trees, Cant. iii. 6. Joel

ii. 30. **תָּמָר** the same, Jer. xxxi. 21.—**תָּמָר** ex-

change, from **תָּמַר**—**תָּמָר** bitterness, from **תָּמַר**.

**תָּמָת** death, from **תָּמַת**.

**תָּנִין** a dragon, or large serpent; whale or crocodile. **תָּנִין**

dragons.—**תָּנַן** to talk of or rehearse, Judg. v. 11. to

lament or talk with, Judg. xi. 40.—**תָּנַן** to give, grant,

give forth or yield, make or cause, deliver to, and the

like: it is variously rendered and applied, but the idea

is perceptible. It frequently loses the last as well as

the first radical נ in its formations. **תָּנִינִים** *Nethinims*,

persons given to the priests and Levites for servile offi-

ces; most probably the Gibeonites. **תָּנָה**, **תָּנָה**

a gift.—Hence **תָּנָה** to hire by giving a premium, Ho-

sea viii. 9, 10. **תָּנָה**, **תָּנָה** a reward or hire.

**תָּנוּבָה** fruit, &c. from **תָּנַב**.

**תָּנוּךְ** the tip of the ear.

**תָּנוּמָה** slumber, from **תָּנַם**.

**תָּנוּפָה** a wave offering, or shaking, from **תָּנַף**.

**תָּנוּרָה** a furnace or oven.

**תָּנַם** to mar, Job xxx. 13:

**תָּנַעַה** to wander, err, or go astray: to cause to err, to se-  
duce: to stagger or cause to stagger, Job xii. 25. Isai.

- xix. 14. תועה error, Neh. iv. 8. Isai. xxxii. 6. תעהע error, Jer. x. 15. li. 18. כתעהע a deceiver. Gen. xxvii. 12. misused, rather, behaved very wrong or erroneously towards them, viz. the prophets, 2 Chron. xxxvi. 16. (נהעו) are broken, Job iv. 19. for נלהעו by a defect of the first radical.)
- העע to *loath or abominate*, to be abominable, to act abominably. תועבה an abomination.
- תעודה a testimony, from עוד.
- תעלה aqueduct; cure. תעלה infant, device. See under על.
- תענית heaviness, from ענה.
- תועפות weight of silver, from עף under עף.
- תער a *sharp instrument*, razor or penknife; the sheath or scabbard in which a sharp instrument is lodged.
- תפף to play with *timbrels*, Psal. lxviii. 25. tabring, Nahum ii. 7. תף, תפת a drum, tabret, or timbrel.
- תפח an *apple*, apple-tree.
- תפח untempered mortar, Ezek. xiii. 10, 11, 14, 15. xxii. 28. unsavoury or insipid, Job vi. 6. indigested, foolish or absurd, Lam. ii. 14. תפלה folly, Job i. 22. xxiv. 12. Jer. xxiii. 13. (תתפל for תתפל thou wilt shew thyself froward, 2 Sam. xxii. 27. from תפל.)—תפלח prayer, from פלל.
- תפיני baken pieces, Lev. vi. 21. for תאפיני, from אפה.
- תפוצה dispersion, from פץ.
- תפח to *sew*, Gen. iii. 7. Job xvi. 15. Eccl. iii. 7. Ezek. xiii. 18.
- תפש to *catch or take hold of*, seize, handle; laid over with, or as it were laid hold of by, Hab. ii. 19.
- תפתה Tophet, from תפ a drum, so called from the beating of drums or tabors, to drown the cries of the children, who were there burnt to Molech.
- תף to *break, beat, or throw down*, destroy; break out, namely the teeth, Psal. lviii. 6.—תוצא a going out, &c. from צא in צא.
- תק to *pull, draw, or pluck asunder*, to burst, break, be broken; a dry scall, i. e. a rupture or breach in the skin, found in Lev. xiii. and ch. xiv. 54. תוק, אתיק a gallery, drawn out or separated from the rest of the building, Ezek. xli. 15, 16. xlii. 3, 5.



- תקוה a line, expectation, from קו.  
 תקומה power to stand, from קום.  
 תקן to *set in order, to make strait*, Eccl. i. 15. vii. 13. xii. 9.  
 תקע to *force one thing against or into another*, Exod. x. 19.  
 applied to the fixing or pitching a tent, Gen. xxxi. 25.  
 to the striking hands by way of sponson or suretyship,  
 Job xvii. 3. Prov. vi. 1. xi. 15. xvii. 18. xxii. 26. to  
 fastening as by a nail, Judg. xvi. 14. 1 Sam. xxxi. 10  
 1 Chron. x. 10. or to fastening or driving a nail, Judg.  
 iv. 14. Isai. xxii. 23, 25. to the thrusting a dagger or  
 dart into the body, Judg. iii. 21. 2 Sam. xviii. 14. to  
 clapping the hands against each other for joy, Psal.  
 xlvii. 1. Nahum iii. 19. and frequently to the blowing  
 or sounding a trumpet by forcing the breath into it.  
 תקע sound or blowing, Psalm cl. 3. תקוע a trumpet,  
 Ezek. vii. 14.  
 תקף to *prevail against*, Job xiv. 20. xv. 24. Eccl. iv. 12.  
 תקיף mightier, Eccl. vi. 10. תקף prevailing power  
 and authority, Est. ix. 29. x. 2. Dan. xi. 17.—תקופה  
 revolution, from יקף in קף.  
 תור to *go round or turn about*, in order to investigate or  
 search out. תריס chapmen or merchants who go about  
 to buy or sell wares, 1 Kings x. 15. 2 Chron. ix. 14.  
 תריס spies, Numb. xxi. 1. תר a turn in order or  
 succession, Esther ii. 12, 15. יתור a range or wide  
 place where there is room to range about in quest of  
 food, Job xxxix. 8. תור a row or border; some cir-  
 cular ornament, Cant. i, 10, 11. (תור estate or form,  
 1 Chron. xvii. 17. perhaps for תור.)—תור, תר, a *turtle*  
*dove*, thus called in Hebrew, Latin, and English, from  
 the sound of its cry. (תורה a law, &c. from ירה.)  
 —יתר to *stretch beyond*, exceed, excel; to remain over  
 and above, to leave or to be left as an overplus. יתר,  
 יתרה, יותר, יתרון residue, excellency, abun-  
 dance, profit, preeminence. יותר, יתרה more  
 over or further, Eccl. xii. 9, 12. יתר, מיתר a cord, with, or  
 string, particularly as strained beyond its common  
 length. יתרת the caul, the redundancy upon the liver;  
 or the midriff which stretches above the liver all across  
 the whole extent of the thorax.—נתר to move *loosely*

or freely, so to leap, Lev. xi. 21. to be moved, Job xxxvii. 1. to unloose, Job vi. 9. Psalm cv. 20. cxlvi. 7. Isai. lviii. 6. drove asunder or dissolved, Hab. iii. 6. (נתר he maketh, 2 Sam. xxii. 33. probably for יתר the word used in the parallel place, Psal xviii. 32.) נתר nitre, Prov. xxv. 20. Jer. ii. 22. being readily dissolved in liquids.

תרבות, תרבות multitude, &c. from רב.

תרזה the cypress, or rather the *Ilex*, a species of the oak, Isai. xlv. 14.

תרומה heave-offering, from רום.—תרמה, תרמה deceit, from רמה, both under רם.

תרן a long high pole, a mast or beacon, Isai. xxx. 17. xxxiii. 23. Ezek. xxvii. 5.

תרועה shouting, &c. from רוע.

תרופה—תרפים *Teraphim*; some kind of images. תרף medicine, from רפא.

תרשיש *Tarsish*, the name of some place, and of a precious stone; but undetermined by the learned.—תירש new wine, see under רש.

תירש an *he-goat*.—תירש to *extirpate*, root out, pluck up: destroy, Psal. ix. 6. Jer. xii. 17. forsaken, Jer. xviii. 14.—תשאות noise. See תשא.

תשובה a return. תושב a sojourner. See under שב.

תשיה, תשיה reality, &c. from ישה in שיה.

תשומה a putting, from שום.

תשעי, תשיעי *nine*. תשעים ninety. תשעית, תשעית ninth.—תשועה salvation, from ישע in שע.

תשוקה desire, &c. from שוק.

ותתח a dart or some *missive weapon*, Job xli. 20.



THE  
CONSTRUCTION AND RATIONALE  
OF THE  
HEBREW TONGUE.

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**THIS** language, which is written and read from right to left, is doubtless the most ancient now existing, and was most probably the original one ; being formed upon the most easy, natural, and simple principles.

By comparing the alphabets of the several learned languages together, observing the order in which the letters stand, and at the same time, consulting nature as to the various articulate sounds formed by the organs of speech, we shall find reason to conclude that the several Hebrew letters have the following power or sounds appropriated to each : but to make out this distinctly, would require a treatise of itself, on the nature of pronunciation, and the original powers of letters.

Here then you have the usual name, with the form or figure, and the power or sound of each letter.

Aleph	א. A.	broad, as it is pronounced in the words <i>all, war, &amp;c.</i>
Beth	ב. B.	as in <i>but, by, rob, &amp;c.</i>
Gimel	ג. G.	hard, as in <i>go, gain, &amp;c.</i>
Daleth	ד. D.	as in <i>do, day, &amp;c.</i>
He	ה. E.	sounded as in <i>were, there</i> , commonly expressed in English by <i>ea</i> , as in <i>tear</i> , <i>bear, &amp;c.</i> or by <i>a</i> with an <i>e</i> final, as in <i>rare, care, &amp;c.</i>
Vau	ו. U.	It has the sound of <i>oo</i> in English, as in <i>moon, soon, &amp;c.</i> which when before a

vowel, become *w*, as in *we*, *want*, &c. or it has the sound of *v*, its correspondent semiconsonant, as in *vine*, *vow*, &c.

- Zain     ז. Z. as in *zeal*, *maze*, &c.  
Heth     ח. H. The distinct audible aspirate, as in *bow*, *hart*, &c.  
Teth     ט. Th. as in *thick*; or the same sound softened, as in *thee*; either of which may be used according to the ease of pronunciation: it is much the same with the Greek *Tbeta* Θ.  
Jod      י. J. in French, or *ee* in English, before a consonant; but before a vowel, it becomes the correspondent semivowel *y*, as in *year*, *young*, &c.  
Caph     כ. Kh. the aspirated K. It is an articulation scarcely known in the English, but is very familiar in the Welch; in which language it is written *ch*.  
Lamed    ל. L. as in *lord*, *love*, &c.  
Mem      מ. M. as in *man*, *me*, &c.  
Nun      נ. N. as in *no*, *now*, &c.  
Samech   ס. Sh, as in *shall*, *show*, *rash*, &c.  
Oin      ע. O. as in *no*, *so*: or its correspondent semiconsonant, being an obscure *O*. in the throat, exprest in English by *ng*, as in *sing*, *wrong*, &c.  
Phe      פ. P. as in *put* *peace*, &c. or the same sound aspirated, *ph* as in *phrase*; either of which may be used, as is most convenient in pronunciation.  
Jaddi    צ. J. soft, as in the French; and is the same with the sound of *s* in the English words *treasure*, *measure*, *pleasure*.  
Koph     ק. K. as in *kill*, *king*, &c.  
Resh     ר. R. as in *run*, *rest*, &c.  
Sin      ש. S. as in *sin*, *set*, &c.  
Tau      ת. T. as in *to*, *at*, &c.

It is remarkable, that in this alphabet each letter has a distinct simple sound ; and that all of them together express *all* the single articulations (save one) that are found in any of the learned languages, and perhaps in any other language whatsoever ; which is much more than can be said in favour of any other alphabet.

The only simple sound not found here is the flat *a*, as pronounced in *bat*, *hat*, &c. Now as in many Hebrew words several consonants meet together, so that they cannot be pronounced without the interposing or supplying of some vowel, this flat *a* will answer that purpose ; however, the learner may use either this or any *short* vowel as thus supplemental ; so that he takes care to pronounce the textual vowels long and distinctly.

It is not unlikely that the Hebrew as well as the Greek was anciently written without any division of the words ; for it has five letters called *finals*, which were not to be used, but at the end of words ; and therefore must be of great use to certify (when necessary) where a word ended.

They are written thus,

Caph final	ך	—	כ.
Mem	ם	—	מ.
Nun	ן	—	נ.
Phe	ף	—	פ.
Jaddi	ץ	—	צ.

There are but two exceptions to this, in all the Hebrew bible ; and both respecting the letter מ. In Neh. ii. 13. המ is written for המ, and in Isai. ix. 7. we have למרבה for למרבה.

The Hebrews make use of their letters for numbers, taking in the five final letters ; and so the numeral power of each letter stands thus.

א. 1.	ב. 2.	ג. 3.	ד. 4.	ה. 5.	ו. 6.	ז. 7.	ח. 8.	ט. 9.
י. 10.	כ. 20.	ל. 30.	מ. 40.	נ. 50.	ס. 60.	ע. 70.		
פ. 80.	צ. 90.	ק. 100.	ר. 200.	ש. 300.	ת. 400.			
ך. 500.	ם. 600.	ן. 700.	ף. 800.	ץ. 900.				

It has been laid down for a rule, that letters of the same organ may be exchanged for each other. But these instances are very rare, and are taken notice of in the

Lexicon in their proper places. However, it must be owned, that the four vowels א, ה, י, ו, are each of them sometimes omitted, and are sometimes redundant; especially the י and ו: and are sometimes exchanged one for another.

Hebrew Words are usually divided into *Primitives* and *Derivatives*; and the Letters into *Radicals* and *Serviles*.

*Primitive* words, called also *Roots*, are such as express any radical or natural idea or action; and may be of almost any part of speech. And as this language consults brevity, a primitive word has never less than two, nor more than three letters. It is evident that 22 distinct single letters would fall exceedingly short of expressing all radical ideas; and two of these 22 letters compounded every way would make but 22 times 22 roots, equal to 484; which is still a number not large enough for the present purpose: but three letters compounded every possible way would be quite sufficient, being 22 times 22 times 22, equal to 10,648; and therefore there could be no necessity in any language, that any one primitive word should have more than three letters.

Those words which are composed of more than three letters are certainly *compounds*; though we cannot give a distinct rational account of the composition of such words in all cases.

*Derivatives* are such as are derived from their primitives, and are distinguished from them by the addition of servile letters. Wherefore,

Hebrew Letters are usually divided into *radicals* and *serviles*. Radicals are such of which a root is composed, and serviles are such as serve for the variation of the root.

Any of the letters of the alphabet may be radical, or make a part of the root; but some of these letters, viz. such as are most easily pronounced, are used for serviles; because they are best adapted to the most frequent use. These are the vowels א, ה, י, ו, with the וּ, י, and ה; and are commonly called *Heemantic*. They are applied to various uses, both in nouns and in verbs and other parts of speech, by being prefixed, affixed, or inserted; just as in other

languages, a primitive word is varied by prepositions and terminations. There are other letters of the alphabet which are also counted servile : but as they will be found to be derived from *Roots*, we shall show their use separately. No way of forming the necessary variations of a root could be more easy and expeditious, than by one such letter or two, being thus applied to the root.

א and ת are frequently prefixed to a root, in order to form a noun out of a verb, as אָרָז a *native*, from רָאָה to *spring up*, and הַלְמִיד a *scholar*, from לָמַד to *teach*.

כ is sometimes (though but seldom) affixed to a root, to form a noun, as פְּדִיּוֹם *redemption*, from פָּדָה to *redeem* : or to form an adverb, as יוֹמָם *daily*, from יוֹם *day*. חֲנּוּם *freely*, from, חָנַן to *be gracious* : but a כ is very frequently prefixed ; and for the most part denotes the instrument or means of an action, as מַפְתֵּחַ a *key*, from פָּתַח to *open* ; מִזְבֵּחַ an *altar*, from זָבַח to *sacrifice*.

נ is prefixed but seldom, forming a few nouns, as נִרְנָן a *whisperer*, from רָנַן to *mutter* : but it forms a great number of nouns by being affixed, sometimes without and sometimes with a ו preceding it, as קֶרֶבָן an *offering* from קָרַב to *approach* or *offer*. זִכְרוֹן, a *memorial*, from זָכַר to *remember*.

י by being prefixed forms a few substantives, as יְקוּם a living *substance*, standing or subsisting on the earth, from קוּם to *stand up* : but it is frequently affixed to form adjectives, as חֲמִשׁ *free* ; to denote the ordinal numbers, שְׁלִישִׁי *third*, from שָׁלֹשׁ *three*, or to express the name of a people, as כְּנַעֲנִי a *Canaanite*.

ו or י is sometimes inserted between the second and third radical, or between the first and second, to change a verb into a noun.

ה prefixed to a noun is often *emphatic*, and prefixed to a sentence is *interrogative*, turning it into a question ; and when affixed to the name of a place, it means *towards* it, and is called הַ *local*.

The other uses of these serviles will follow in their proper places.

As in all languages there is a necessity for some marks



to distinguish *number* and *gender* ; so the Hebrew, which has only two numbers, the singular and plural, and two genders, the masculine and feminine, distinguish them in the following manner.

To distinguish the feminine singular from the masculine, it affixes ה or ת, and sometimes, though more seldom, ות, or ית ; and for the sake of greater emphasis, it sometimes annexes both the signs of the feminine תה.

N.B. The cardinal numbers from *three* to *ten*, (inverting the former rule) when they end in a radical letter are feminine, but when with ה or ת are masculine.

To distinguish the plural from the singular masculine, it affixes ים or ין ; and to distinguish the plural from the singular feminine, it changes ה into ות : but if the singular feminine be ות or ית the plural feminine is יות.

Some masculine nouns end as if feminine, and some feminines end as masculines ; while some endings are compounded of both, as במה an high place, whose plural is במותים.

When any thing is expressed in the plural form, without ascertaining the precise number, which yet the context requires to be determined ; the sense of that *plural* must be restrained to a *dual*. See 1 Kings xvi. 24.

When a noun or a participle stands in close connexion with a noun immediately following it, or with a pronoun affixed, then it is said to be *in construction* : in this case, the singular feminine changes its ה into ת, and the plural masculine drops the מ. As תורה a law, יהוה תורת יהוה the law of the Lord.—מלכי ארץ kings, מלכים a country.

Here the language appears to affect a beautiful and regular uniformity, by making these same marks of the number, gender, and construction, to serve to adjectives as well as substantives, to participles as well as nouns : standing commonly thus.

AFFIXES OF NUMBER AND GENDER.

	Singular.	Plural.	as,
Masculine	— ין, ים	— ים	מלך a king, sing. masc. מלכים kings, plur. masc.
Feminine	} ות, ה, ת	— ות, ה, ת	מלכה a queen, sing. fem. מלכות queens, plur. fem.
Masculine in construction,	}	י —	מלכי a king of, { plu.mas. in const.
Feminine in construction,	ת —	— מלכה	a queen of, { sing.fem. in const.

N. B. ים plural masc. sometimes drops the י ; and ות plural feminine often drops the ו .

The substantives and adjectives generally agree in number and gender as in other languages ; but it is to be observed, that in Hebrew the substantive is always placed in order before the adjective, (numeral adjectives excepted) as אדם חכם a wise man ; but if the adjective be placed first, the verb *to be* is understood ; as good *is* wisdom.

Cardinal nouns of number, having a plural termination are usually joined to substantives in the singular ; and vice versa, those that have a singular termination, to substantives in the plural ; there being little occasion for a plural mark in such a case.

As to Hebrew *Pronouns* we should have no need to take notice of them in the grammar, (they being all to be found in the lexicon) were it not for the great and remarkable use that is made of them in the very construction of the language, as will fully appear in what follows : and this requires us to mention only the primitive pronouns of the three persons, singular and plural, masculine and feminine.

1st person singular, אני, אנכי, אתי I and me.

1st person plural, אנחנו, נחנו, אנו we and us.

2d person singular, אתה, אתך, (fem. את, אתי) thou and thee.

2d person plural, אתם, אתכם ye or you masculine.

אתן, אתנה, אתי ye or you feminine.

3d person singular, הוא, היא *he or she ; him or her.*

3d person plural, הם, הן, הם, *they, them, masculine,*

הן, *they, them, feminine.*

Let a person familiarize these pronouns to his mind, and he will be thereby led into a very considerable part of the rationale of this tongue. For though nothing could be more easy and expeditious, than the method of varying a root by the heemantic letters : yet we shall see much more of the beauty, brevity, and regularity of the Hebrew, in the use it makes of these pronouns, in a way that is strictly natural, very intelligible, and greatly helpful to the memory : so

Instead of having and using distinct words in most cases for the pronouns, *me, my, mine ; us, our, ours ; thee, thy, thine ; you, your, yours ; him, her, it ; his, hers, its ; them, their, theirs ;* this language affixes parts of the primitive pronouns to nouns or verbs, and to other parts of speech occasionally, and these are called *pronoun affixes.*

י or י from אני *me, my : 1st person singular.*

נו from אנו *us, our, ours ; 1st person plural.*

ך, כה, and fem, כי from אתך *thee, thy : 2d person singular.*

כם from אתכם *you, your : 2d person plural masculine.*

כן from אתכן *you, your : second person plural feminine.*

ו, הו, נו, from הוא *him, his : 3d person singular masculine.\**

ח, נה from היא *her hers : 3d person singular feminine.*

הם, הם, מ, מו from הם and מו *them, their : 3d person plural masculine.*

הן, הן, ן from הן *them, their : 3d person plural feminine.*

These affixes commonly change the ה feminine into ת when annexed to a feminine noun or verb, in the same manner as when a feminine is in construction ; and when annexed to verbs whose formations cause them to end

\* הו is once put for י after the manner of the Chaldees in Psal. cxvi, 12. תַּנְמוּלוֹהִי his benefits, for תַּנְמוּלוֹהִי.

with ה, ת, תם, תן, or נה, they change ה into ת ; ת into תי ; תם or תן into תו ; and נה into ו ; for the sake of more agreeable pronunciation. For the same reason, they frequently have a ' or ך inserted just before them.

Further, instead of the distinct words, *I, thou, he ; we, ye, they*, used in the English tongue, to denominate the number and person of verbs, the Hebrew generally prefixes the *former* parts of the primitive pronouns, and affixes the *latter* parts of them, to answer the purpose : which brings us on to describe the manner in which the moods, tenses, numbers, persons, and genders of verbs are formed.

The Hebrew verbs have but *three* moods, viz. the *Indicative*, the *Imperative*, and *Infinitive*.

The *Indicative* mood which declares an action as done, or to be done, has in the Hebrew but *two* tenses. This is a very extraordinary circumstance, since the Greek, Latin, and English, have six or seven, or more ; and it is the more unaccountable, as one would judge that nature itself must require at least *three*, viz. the *past*, the *present*, and the *future* ; how then, two tenses can be sufficient to answer the purpose of any language is at first sight difficult to make out. But we must remark, that, in the Hebrew language, it is taken for granted that a person may know by the very scope, drift, and currency of what he reads, whether it is the history of things *past*, a prophecy or promise of things *future* : or a doctrine or moral observation about what is true at *present*, or continually, and the like ; so that there is no necessity to distinguish the one from the other by the use of tenses. And it is very evident that this is not the proper design of them in the Hebrew ; for both the tenses, called the *preter* and the *future* are used equally and promiscuously in prophecies or promises of things long to come, and in histories of things long past. So that, when in Hebrew, we are reading history, we must translate the *future* as well as preter tense, as if relating what is past ; and in prophecy, we must explain the *preter* as well as future tense, as speaking of things to come. Therefore the chief design of these two tenses in the Hebrew, is to express the relation of one action or event to another in the currency of the same paragraph,

whether it be history or prophecy. The *preter* tense expresses what is relatively past in regard to what stands in the future tense ; and vice versa, the *future* expresses what is relatively *future*, in regard to what stands in the preter tense. If then we consider language in this natural and easy light, we shall see that there is no occasion for any more than two tenses ; and, if in reading the Hebrew language, we conceive as if we ourselves were present, when the transactions, referred to in prophecy or history, pass ; we shall see the meaning, propriety, and use of the two tenses.

The preter and future are distinguished from each other in a very plain and natural way ; for, in the *preter*, the signs of the persons are affixed to the root, thereby placing the verb itself *behind*, to denote the action being past ; and in the *future*, the signs of the persons are prefixed, thereby casting the verb *before*, to denote the action to be future : only there is no prefix nor affix to the third person singular masculine in the preter, that being naturally used in language with the greatest frequency.

To express the number and person under each of the tenses, the primitive pronouns are affixed or prefixed to the root in a very regular and easy manner : for generally speaking, the former part of them are prefixed, and the latter affixed.

In the *preter* tense, the latter part is affixed, and this tense accordingly stands thus,

The numbers 1. 2. 3. standing for the person : s. for singular ; p. for plural ; m. for masculine ; f. for feminine ; and c. for common.

3. s. m. is the mere root,	פקד he did visit.
3. s. f. affixes ה feminine,	פקדה she did—
2. s. c. affixes ת from את thou,	פקדת thou didst—
1. s. c. affixes י from אני I,	פקדתי I did—
3. p. c. affixes ו from ו they,	פקדו they did—
2. p. m. affixes תם from אתם } ye, mas.	פקדתם ye (mas.) did—
2. p. f. affixes הן from הן } ye, (fem.)	פקדתן ye (fem.) did—
1. p. c. affixes נו from אננו we	פקדנו we did—

In the *future* tense, the former or middle part of the pronouns is generally prefixed to signify the persons, while the latter part is affixed to denote the number and gender, thus :

- |  |                          |
|--|--------------------------|
| 1. s. c. prefixes א from אני I,                                | אפקד I will visit.       |
| 2. s. m. prefixes ת from אתה thou                              | תפקד thou (mas.) wilt—   |
| 2. s. f. prefixes ת and affixes י from אתי thou, fem.          | תפקדי thou (fem.) wilt—  |
| 3. s. m. prefixes י from הוא he                                | יפקד he will—            |
| 3. s. f. prefixes ת taken perhaps from ת fem.                  | תפקד she will—           |
| 1. p. c. prefixes נ from אננו we                               | נפקד we will—            |
| 2. p. m. prefixes ת from אתם ye ; and affixes ו for the plural | תפקדו ye (mas.) will—    |
| 2. p. f. prefixes ת and affixes נה, from אתנה ye, fem.         | תפקדנה ye (fem.) will—   |
| 3. p. m. prefixes י from הוא he, affixing a ו for the plural   | יפקדו they (mas.) will—  |
| 3. p. f. ——— is the same with 2. p. f.                         | תפקדנה they (fem.) will— |

This is the whole construction of the two tenses of the *Indicative* mood : while the *Imperative* mood is nothing but a part of the future tense contracted, taking the second person singular and plural, masculine and feminine, and casting away the prefix ת. And we know that the sense of the imperative is future, exprest with brevity ; as *thou shalt love*, is the same with *love thou*. Hence the imperative stands thus :

- |          |                         |
|----------|-------------------------|
| 2. s. m. | פקד visit thou, (mas.)  |
| 2. s. f. | פקדי visit thou, (fem.) |
| 2. p. m. | פקדו visit ye, (mas.)   |
| 2. p. f. | פקדנה visit ye, (fem.)  |

The *Infinitive* mood is commonly the naked root, and signifies the mere radical idea, or action, expressed by the verb.

**N. B.** In the future tense, and in the imperative and infinitive moods, a *l* is often found inserted between the second and third radicals ; as אֶפְקֹד, I will visit. פִּקֹּד, visit thou, or, to visit.

This language in order to take the greatest advantage of a root, has *three*, or (as they may be considered) *five* conjugations ; whereby not only the same root which is *active* may become *passive*, as in other languages ; but likewise the root is varied, so as to signify not only the *doing* an action, but the *causing it to be done* ; and besides, the root is so applied sometimes as to make the action *reciprocal*, an action upon one's self. From hence arise the conjugations, which may be reckoned *five* : thus,

1. The *simple active*, which is what you have represented above, throughout the moods, tenses, numbers, and persons ; and is called *Kal*. And the same variations are denoted in the same manner in all the rest of the conjugations.
2. The *passive* of the former, called *Niphal*, is formed only by prefixing נ in the preter tense and participle ; and ה in the imperative and infinitive, to the simple active : as נִפְקַד he was visited. The future of *Niphal* is the same as with that of *Kal*.
3. The *causal active*, generally signifying the causing of a thing to be done, which is called *Hiphal* ; and is formed in the preter tense and the imperative, by prefixing ה and inserting ' between the second and third radical, as הִפְקִיד he caused to visit : but the inserted ' in this conjugation is often omitted ; and the ה prefixed is dropped before another servile forming the tense, or the participle.
4. The *causal passive*, called *Hophal* or *Huphal*, is formed from *Hiphal*, dropping the characteristic ' : and in some imperfect verbs it prefixes a l immediately before the first radical, after the prefix ה or other verbal prefixes : and denotes, *to be done*, or *to be caused to be done*.
5. The *reciprocal* conjugation, called *Hithpaal*, is formed by prefixing הָת to the preter, the imperative, and infinitive ; but in the future tense and the participles,

the ה is dropped, and only ת is prefixed immediately after the verbal prefixes; as הִתְקַדֵּשׁ *he sanctified himself*, יִתְקַדֵּשׁ *he will sanctify himself*. This conjugation is often used in the passive sense; but generally and most properly means *an action upon one's self*.

In this conjugation, when ס or ש is the first radical, the ת is put immediately after it, as הִשְׁתַּמֵּר *he kept himself*, for הִתְשַׁמֵּר, and when the first radical is צ, the ת is not only thus transposed, but changed into ט as נִצְטַדֵּק *we will justify ourselves*; for נִרְצַדֵּק; this is done for the sake of ease in pronunciation.

Thus extensive is the use which this language makes of a root, only by prefixing or inserting a letter or two.

The participles are formed out of verbs in the same brief and easy manner, only by inserting ו, or prefixing מ.

מִפְקֵד or קֹפֵד *he that visited*, called the participle of Kal.

פּוֹקֵד *he that visits*, —\* Benoni Kal.

פְּקוּד *he that is visited* —Pahul Kal.

נִפְקֵד *he that was visited*, —the participle of Niphal.

מִפְקִיד *he that caused to visit*, —the participle of Hiphil.

מִפְקָד *he that was visited*, —the participle of Hophal.

מִמְתַּפֵּק *he that visited himself*, —the participle of Hithpael.

All which are declined in number, gender, and construction, as the substantives and adjectives.

The verb naturally agrees with its nominative case in gender, number and person: but if they disagree in gender, it is to denote excellency or disgrace, according as the nominative is masculine or feminine: when they disagree in number, it denotes distribution; they, i. e. *each of them* or *every one of them*. And when two nouns are in construction, the one singular, the other plural, the verb may agree in number with either of them: but when

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\* Benoni, i. e. intermediate; because it generally signifies the intermediate time between past and future; i. e. the present.



אלהים being plural masculine, means the true God ; it is often joined with verbs singular, to express the unity of the essence.

The ו prefixed to verbs often supplies the place of the signs of persons, moods, tenses, and numbers ; just as *and* does in English.

There being in all languages frequent necessity for *conjunctions* and *prepositions* ; the Hebrew likewise has such, which are called *usual prefixes* ; but it is observable that they are nothing but parts of words which signify the same, or nearly the same, as the prefixes themselves do : thus,

ו prefixed, intimates connexion, and means, *and, or, but, yet, &c.* from וו a hook.

ב prefixed, means *in, into, &c.* from בה hollow, or בית within.

כ ————— *as, so, according to, &c.* from כה thus, so.

ל ————— *to, unto, &c.* from אל meaning the same.

מ ————— *from, out of, more than, &c.* from מן which means the same.

ש ————— *which relative, or that causal ;* from the relative pronoun אשר.

These prefixes are or may be used, in all possible cases, to nouns or verbs, or pronouns, and the like : by which means it sometimes comes to pass, that a Hebrew word may be compounded of mere serviles, as בִּי *in me* : or rather such words are compounded of two distinct roots contracted, as בְּךָ *in thee*, compounded of ב *in* from בה and ךְ *thee*, from אתָּךְ thou.

The prefixes כ, ל, מ, prefixed to a verb make it of the infinitive mood. These prefixes with the addition of י, פִּי, or נו sometimes make distinct words, and signify the same as the prefix itself does without the addition : thus בְּרִי *in*, כְּמוֹ *as* : these additions are called *Syllabic Adjections*.

The other conjunctions and prepositions &c. are found in the lexicon.

The letters usually called *paragogic*, which are occasionally found at the end of some words, and seem to be superfluous, are not so in reality. For,

א paragogic is annexed to the persons of verbs ending in ו by way of emphasis, after the manner of the Arabians.

ה paragogic is annexed to the preter and imperative of the second person masculine, to distinguish it from the feminine; in other cases it seems to be *emphatical*.

י paragogic is added to a noun in construction, which may be by way of emphasis: and is thus distinguished from ו a pronoun affix, that being never annexed to a word in construction.

י paragogic frequently adheres to infinitives, nouns and participles, and sometimes even to particles, probably for the sake of ease or pleasure in pronunciation.

י paragogic is annexed to persons of verbs ending in ו or י evidently for the sake of more elegant and agreeable pronunciation, as the letter ν in the Greek language.

ת paragogic is annexed to three infinitives, יבשת to be dry, יכלה to be able, and שנאת to hate.

Upon a general review of all the serviles and their uses, it will be found that ו and י may be servile in any part: א, ה, כ, מ, נ, and ת can be regularly servile, only when prefixed or affixed; while ב, ל, and ש can be servile only as prefixed to a root. This observation may be helpful towards finding out the root in many cases.

The Hebrew being evidently constructed upon the principle of brevity, may be deemed a kind of ancient or original *short hand*, wherein both brevity and ease of pronunciation are much consulted.

We naturally choose in composing and writing short-hand, to contract such words as are *most frequently* in use; and in speaking them, we choose to make such alterations as may fit them for being pronounced with the greatest ease and pleasure.

For one or other, or both of these reasons, such liberties are taken in the Hebrew tongue with those words as are of the most general and frequent use; whereby it comes to pass, that there are many *imperfect* roots; and it is very observable, that such roots are, generally speaking, of this kind; and are therefore contracted and accommodated as much as possible to the ease of pronunciation.

But the liberties taken in the Hebrew are comparatively very few, and evidently very reasonable and proper, consisting only in writing a single letter for a double one, or in occasionally leaving out vowels as א, ה, ו, י which is done for the sake of brevity; or in changing ה into ח, or ו, for the ease of pronunciation; and sometimes changing the first radical י into ו to distinguish the passive or causal, from the active.

Imperfect roots are reckoned of *two* sorts. Those verbs which drop or change any *vowel*, belonging to the root are called *quiescent*: those which drop any radical *consonant*, are called *defective*.

The *Quiescent* verbs are as follow.

1. When the א is the first radical, it is sometimes occasionally dropped; and is always lost in the first person singular future; lest two Alephs should come together.
2. When י is the first radical, it is dropped in the future and imperative *Kal*: it is changed into a ו in *Niphal*, *Hiphal*, and *Hophal*: and in the infinitive it is dropped too, but there it affixes a ה to compensate the loss. It is likewise frequently thus dropped, or changed into ו in the derivatives from such roots.
3. When ו or י is the second radical, it is often dropped; especially in the preter *Kal*: and ו is sometimes assumed just before the ה or ה affixed in forming the tense. In *Hophal* such a root has ו inserted just before its first radical, immediately after the characteristic prefixes.
4. When א is the third radical; it is sometimes, though but seldom, irregularly dropped; and, in a few instances such a verb assumes ה in the infinitive, after

the **ס**, and in the participle *Pahul*, sometimes changes **ס** into ' after the manner of the verbs whose third radical is **ס**.

5. When **ה** is the third radical, it is changed into **ת** in the third person, feminine, preter; it is changed into ' before the consonants **נ** and **ת** which form the persons; and in the passive participle *Pahul*: it is changed into **ו** or **ות** in the infinitive; in most other formations it is or may be occasionally dropped; especially if there be any affix to the verb. The verb **שחך** to *bow down*, when in *Hithpael* always assumes a **ו** immediately after the second radical **ח**, as **השתחוה** he *prostrated himself*.

*Defective verbs are as follow.*

1. When **נ** is the first radical, it is for the most part dropped after any verbal prefix; and, in the infinitive too, where it affixes a **ת** to compensate its loss.

The verb **נתן** to *give*, being used with the *utmost frequency*, is often doubly defective; not only losing its first, but likewise its last, radical **נ**. And for the same reason, the verb **לקח** to *take*, frequently drops its first radical **ל**.

2. When **נ** or **ת** is the third radical, it is frequently dropped, if a **נ** or **ת** succeeds in the formation of the tense; to prevent a disagreeable repetition of the same letter.
3. When the third radical is the second repeated, it is frequently dropped, or assumes a **ו** in its room. A verb of this sort has in *Hophal* a **ו** inserted just before its first radical; and sometimes in *Hithpael*, or other conjugations, it assumes a **ו** between the first and second radical.

Some verbs are doubly imperfect, having a ' or **נ** for their first radical, and **ה** for the third; the second radical alone being permanent.

Sometimes in these imperfect roots, both of the permanent radicals are repeated, for the sake of *Emphasis*.

These droppings and changings of the radical letters are frequently to be seen in the *derivatives*, as well as in the roots themselves ; and it is this circumstance chiefly, that makes the investigation of the root to be attended with any difficulty. But this is removed by the plan upon which the foregoing lexicon is formed.

Now let any one review this account of the construction and rationale of the language, and he will see that it has the following remarkable advantages.

Its alphabet has just so many letters as are sufficient to denote all the simple articulations in speech.

It has just so many letters to each primitive or root as nature itself dictates and necessitates, viz. but two or three.

It has fixed upon those letters for the common serviles, which may be pronounced with the greatest facility.

It varies the root in the most brief and expeditious way, by prefixing, affixing or inserting, only one or two of these serviles.

It has no more moods, tenses, numbers, and genders, than are absolutely necessary.

It distinguishes the tenses and conjugations of verbs in the briefest and most natural way.

It makes the utmost advantage of a root, by varying the meaning, and yet strictly retaining the primitive idea.

It makes the best use of the primitive pronouns, in a way that is strictly natural, very intelligible, and greatly helpful to the memory, and that expresses the meaning in the most brief and expeditious manner.

The most usual and needful prepositions are single letters prefixed, taken from those words in the language that mean what the prepositions themselves do.

Its seeming irregularities may be naturally accounted for, by conceiving it is a language intended to express those ideas, in the briefest manner, and with the greatest ease of pronunciation, which, according to the nature of language, must occur with the greatest frequency.

Were we to descend into a particular examination of the roots themselves, how uniformly they refer to some natural idea ; how properly the idea is varied and applied ; how natural the idiom and phraseology of the language is ; and the like : we should observe many more peculiar beauties in the language.

I might have annexed a *Paradigm* and *Index* ; but had rather recommend it to the learner to form them for himself, out of what is here laid before him. And when he has, by this or any other means, familiarized the Hebrew alphabet and the substantial part of the grammar ; he will be capable to make use of the lexicon with ease and pleasure ; if he proceeds by the help of an English Bible, that has the marginal readings.

FINIS.















